ANNOTATIONS
Vpon the second Booke of MOSES, Called
EXODUS.

VVherein, by conferring the holy Scriptures, comparing the Chaldee and Greeke versions, and other Records of the Hebrewes; Moses his words, lawes, and ordinances are explained.

By *H. A.*

PSAL. 103. 7.
The Lord made knowne his wayes unto Moses: his acts, unto the sons of Israel.

ACT. 7. 38.
This is that Moses, which was in the Church in the wildernesse with the Angell, which spake to him in the mount Sina, and with our fathers: who received the lively Oracles, to give unto us.

IOH. 1. 17.
The Law was given by Moses: but grace and truth came by Iesus Christ.

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The ſumme of EXODVS.

THis ſecond booke of Moſes, ſheweth the increaſe and oppreſſion of Iſrael in Egypt: the ſending of Moſes to deliver them: the ten plagues of God upon Egypt: the bringing out of Iſrael with ſtrong hand: the leading of them thorow the ſea, where Pharaoh was drowned: the ſafe conducting of them in the wildernesse: the Covenant betweene God and them at Mount Sina, where he gave them Lawes, and Iudgements, and Statutes; ordaining a prieſthood for his ſervice, and erected a Tabernacle for to dwell therein among them.

More particularly.

Iſrael increaſe, are oppreſſed in Egypt, and their ſonnes drowned.	Chapter 1
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THE SECOND BOOKE OF *MOSES*, CALLED EXODVS.

CHAPTER I.

1. The number of the ſonnes of Iſrael that went into Egypt. 7. Their great increaſe after Ioſephs death. 8. Their oppreſſion by a new King. 12. Their multiplication notwithſtanding their bitter ſervice. 15. The King commandeth the men children to be killed at the birth: 17. but the midwives fearing God, doe ſave them alive. 20. and are bleſſed of God for it. 22. Pharaoh commandeth all the men children to be caſt into the river.

1 NOW theſe *are* the names of the ſons of Iſrael, which came into Egypt: *every* man and his houſe came with
2 Iakob. Reuben, Simeon, Levi,
3 and Iudah. Iſſachar, Zabulon, and
4 Benjamin. Dan, and Naphtali, Gad,
5 and Aſer. And all the ſoules that came out of the thigh of Iakob, were ſeventie ſoules: and Ioſeph was in Egypt. And Ioſeph died, and all 6
his brethren, and all that generation. And the ſonnes of Iſrael were fruit- 7
full, and increaſed abundantly, and multiplied, and waxed mighty, moſt exceedingly: and the land was filled with them. And there aroſe up a 8
new King over Egypt, which knew not Ioſeph. And he ſaid unto his 9
people; Behold, the people of the ſonnes of Iſrael are moe and mighter than we. Come on, let us deale 10
wiſely with them, leſt they multiply, and it be, when there fall out warre, then they be added alſo unto our enemies, and warre againſt us, and goe up out of the land. And they ſet 11
over them taske-maſters, to afflict them with their burdens: and they built for Pharaoh treaſure-cities, Pithom and Raamſes. And as they 12
afflicted them, ſo they multiplied,

and ſo they increaſed: and they were
irked, becauſe of the ſons of Iſrael.
13 And the Egyptians made the ſonnes
14 of Iſrael to ſerve, with rigour. And
they made their lives bitter, with
hard ſervice, in morter and in bricks,
and in all ſervice in the field: all their
ſervice wherein they made them
15 ſerve, *was* with rigour. And the
King of Egypt ſaid to the midwives
of the Hebrew-*women*, of which the
name of one *was* Shiphrah, and the
16 name of the other Puah. And he
ſaid, when ye doe the midwives of-
fice to the Hebrew-*women*, and ſee
them upon the ſtooles, if it *be* a ſon,
then ye ſhall kill him; and if it *be* a
17 daughter, then ſhe ſhall live. But the
midwives feared God, and did not as
the King of Egypt ſpake unto them;
but ſaved alive the men children.
18 And the King of Egypt called for
the midwives, and ſaid unto them,
Why have ye done this thing, and
have ſaved alive the men-children?
19 And the midwives ſaid unto Pha-
raoh, Becauſe the Hebrew-*women are*
not as the Egyptian-*women*; for they
are lively, and doe bring forth ere
the midwife come in unto them.
20 And God dealt well with the mid-
wives: and the people multiplied,
21 and waxed very mighty. And it
was, becauſe the midwives feared
God, that he made them houſes.
22 And Pharaoh commanded all his
people, ſaying, Every ſonne that *is*
borne, yee ſhall caſt him into the ri-
ver; and every daughter yee ſhall
ſave alive.

Annotations.

Booke of Moſes] So our Lord Chriſt calleth it, in *Mark.* 12. 26. See the firſt annotations on Geneſis. *Exodus*] a Greeke word, ſignifying *Departing*, becauſe the firſt chiefe thing here handled, is of the *Departing* or *Out-going* of Iſrael from Egypt, *Exod.* 12. 41. This Greeke word is uſed in *Hebr.* 11. 22. *Luk.* 9. 31. *Exod.* 19. 1. In Hebrew the booke is named of the firſt words, *Elle ſhemoth*, that is, *Theſe are the names*. And here beginneth the 13. ſection, or lecture of the Law: See *Gen.* 6. 9.

Verſ. 1. *Now theſe*] Heb. *And theſe*. This booke is a continuance of the former hiſtorie of *Geneſis*, therefore it beginneth with *And*, as coupled thereunto: ſo likewiſe doe *Moſes* his two next bookes. Sometime *And* is uſed in the beginning of a ſtorie, as *Eſth.* 1. 1. where it may in tranſlating be omitted; as is noted on *Gen.* 36. 24. and ſo the Greeke omitteth it here. *Egypt*] Heb. *Mitſraim*; that is, *the land of Mitſraim*, the ſon of Cham: See *Gen.* 10. 6. and 12. 10. *houſe*] that is, *houſhold*; as the Chaldee ſaith, *the men of his houſe*. 1

Verſ. 3. *Iſſachar*] He is named in the fift place, becauſe he was the fift of the ſame mother Leah; though Iakob had other ſons before him: See *Gen.* 35. 23. *Benjamin*] He, though youngeſt, is ſet before the foure children of the bondwomen. In the wall of the heavenly Ieruſalem, the *Iaſper* on which his name was graven, is the firſt foundation, *Rev.* 21. 19. *Exod.* 28. 20. And in *Deut.* 33. Moſes giveth *Benjamin* a bleſſing, before his elder brother *Ioſeph*. 3

Verſ. 5. *ſoules*] that is, *perſons*: and in Hebrew *ſoule*, put for *ſoules*: See *Geneſ.* 12. 5. *thigh*] *lomes*, or *ſeed*: See *Gen.* 46. 26. *ſeventy*] The Greeke addeth 75. and ſo the Holy Ghoſt in *Act.* 7. 14. the reaſon whereof is noted on *Gen.* 46. 20. 27. And this ſmall number when they came in, commendeth Gods bleſſing in multiplying them ſo greatly when they went out, *Exod.* 12. 37. *Deut.* 10. 22. 5

and

7 *and Ioseph*] that is, *with Ioseph who was in Egypt* already, as the Chaldee explaineth it: wherefore the Greeke version putteth this clause before the former, to shew Ioseph to be of the number, he and his children: as *Gen.* 46. 20. 27.

6 Vers. 6. *brethren*] who were carried out of Egypt, and buried in Sychem, in the land of Canaan, *Act.* 7. 16. *generation*] that is, the men of that generation or age; both Israelites and Egyptians: See *Gen.* 6. 9.

7 Vers. 7. *increased*] or, *bred swiftly*, as the fishes or creeping things of the earth, which of this word have their name: See *Gen.* 1. 20. And this was, *when the time of the promise drew nigh, which God had sworne to Abraham*, *Act.* 7. 17. whereof see *Gen.* 12. 2. and 15. 5. &c. *most exceedingly*] Heb. *with vehemencie, vehemencie*: as *Gen.* 7. 19. and 30. 43. They became *a nation, great, mighty, and populous*, *Deut.* 26. 5.

8 Vers. 8. *new*] *another King*, saith the Greeke version; which Stephen followeth, *Act.* 7. 18. *knew not*] this word is used both for knowledge and understanding with the minde, and for acknowledging and regard with the affections: both which might be in this King, *Eccles.* 2. 19. *Psal.* 31. 8. *Hos.* 2. 8. The Chaldee expoundeth it thus, *which confirmed not the decree of Ioseph.*

10 Vers. 10. *with them*] or *against them*, (as the Greeke word, which also Stephen useth in *Act.* 7. 19. implieth:) that is, *wisely keepe them under.* At this time, the sonnes of Israel began to corrupt their religion, and to commit whordome with the Idols of Egypt, for which God was angry with them, *Ezek.* 23. 8. and 20. 5, 7, 8. *Ies.* 24. 14. And *he turned the heart of the Egyptians to hate his people, to deale craftily with his servants*, *Psal.* 105. 25. *warre*] or understand *occasions of warre*: the Greeke saith, *when warre befalleth us.* *goe up*] to wit, into Canaan. Thus Satan sought to hinder the fulfilling of Gods promise, *Gen.* 46. 3, 4.

11 Vers. 11. *taske-masters*] Hebr. *Princes of taskes* (or, *of tributes*) that is, commissaries to exact of Israel, tasks, and servile works; as the Greeke translateth, *masters over works*; the Chaldee calleth them *rulers evill doers.* So because Israel served not the Lord their God with gladnesse of heart, he made them serve their enemies with much affliction, and put a yoke of iron upon their necke, as he threatned againe after this, *Deut.* 28. 47, 48. And thus the oracle was fulfilled, *Gen.* 15. 13. *treasure cities*] or, *cities of store*, wherein to lay up both the fruits of the earth, as 2 *Chron.* 32. 28. and other provision of armorie and warlike furniture: wherefore the Greeke translateth, *fortified cities.* *Raamses*] this differeth in writing from *Rameses*, spoken of in *Gen.* 47. 11. and *Exod.* 12. 37. the Ierusalemy Thargum calleth it *Philusin*, (otherwise named *Pelusium*) and the former *Pithom*, he calleth *Tenis* (or *Tanis.*)

Vers. 12. *as they*] that is, *the more they afflicted them, the more they multiplied.* There is no wisdome, prudencie, or counsell against the Lord, *Prov.* 21. 30. *increased*] or *spread abroad*: Heb. *brake forth* with sudden increase: See *Gen.* 30. 30, 43. and 28. 14. The Greeke and Chaldee translate it, *waxed strong.* This mercy of God David celebrateth, saying, *And he increased his people mightily, and made them stronger than their distressers*, *Psal.* 105. 24. 12

Vers. 13. *rigour*] or *fiercenesse*, (which English word commeth of the Hebrew *Pherec:*) the Greeke translateth it *force*; the Chaldee *hardnesse.* The Israelites were forbidden to rule after this manner one over another, *Levit.* 25. 43, 46. Hereupon Egypt is called, *the house of servants*, (or *bondmen*) *Exod.* 20. 2. and for the hardnesse of the servitude, *an iron furnace*, *Deut.* 4. 20. and because King Pharaoh caused this bondage, it is called *the house of Pharaoh*, 1 *Sam.* 2. 27. 13

Vers. 14. *bitter*] in Greeke *sorrowfull.* 14

Vers. 15. *Shiphrah*] in Greeke *Sepphora*: and the other, *Phoua.* These seeme to be the chiefe of the midwives. The Thargum Ierusalemy maketh them to be Hebrew women of Levi, *Iochebed*, and *Miriam.* 15

Vers. 16. *stooles*] a peculiar round seat for women in travell; the Hebrew word is not used elsewhere, but in *Ier.* 18. 3. for a *wheele* or *frame* which potters worke upon. The Greeke translateth not the word, but the sense, saying, *and they be about to bring forth.* 16

kill him] This hath alwayes beene Satans ſubtiltie, to labour the death of the *men children*, the ſtrongeſt and valianteſt of Gods people. So the *great red Dragon* (of the Roman Empire) ſtood ready to devoure the manchilde, which *the woman* (the Church of Chriſt) was about to bring forth, *Revel.* 12. 3, 4, 5. as here Pharaoh king of Egypt (likened to *a great Dragon, lying in the midſt of his rivers, Ezek.* 29. 3.) would have devoured the males of Iſrael.

19 Verſ. 19. *Pharaoh*] This was a name of honour, common to all the Kings of Egypt: as is noted on *Geneſ.* 12. 15. *unto them*] Thargum Ieruſalemy expounds it thus, *ere the midwife comes at them, they pray to their Father which is in heaven, and he anſwereth them, and they doe bring forth.*

21 Verſ. 21. *that he*] Hebr. *and he. them*] the Hebrew *lahem*, is properly *them men*, and ſo may be underſtood of the Iſraelites, who being ſpared by the midwives, lived to have families. Or it is put for *lahen, them women*: the couragious midwives, to whom God made houſes, that is, gave them children and families. So the Prophets ſometime varie the gender, as in 1 *King.* 22. 17. *lahem*: for which in 2 *Chron.* 18. 16. is written *lahen*. Alſo in 1 *Chron.* 10. 7. *hahem*: which in 1 *Sam.* 31. 7. is written *hahen*. And ſo the Greeke here, and Thargum Ieruſalemy referreth it to the women, ſaying, *becauſe the midwives feared before the Lord, therefore they got them a good name in a ſtrange nation, and made them houſes; the houſe of the Levites, and the houſe of the High-prieſthood.* See the like after in *Exod.* 2. 17. alſo in *Iudg.* 21. 22. and before, noted on *Gen.* 4. 7.

22 Verſ. 22. *all his people*] ſo from ſecret oppreſſion, proceeding to open tyrannie; evill intreating our fathers, *making their babes to be caſt out, that they might not be ſaved alive, Act.* 7. 19. which though Iſraels ſinne did deſerve, *Ezek.* 20. 5, 7, 8. yet God after repayed to the Egyptians, in turning the waters of their river into bloud, and ſlaying all their firſt-borne, *Exod* 7. 20, 21. & 12. 29, 30. *that is borne*] namely *to the Hebrewes* (or *Iewes*) as the Greeke and Chaldee doe expreſſe.

CHAPTER II.

1. Moſes is borne, and hidden three moneths: 3. Then in an arke he is caſt into the flags. 5. He is found, and brought up by Pharaohs daughter, as her owne ſonne. 11. He looketh on his brethrens wrongs, and ſlayeth an Egyptian. 13. He reproveth an Hebrew that wronged his neighbour. 15. He fleeth for feare of his life, into Midian. 17. Reſcueth the Prieſts daughters from the violence of the ſhepherds. 21. He dwelleth with the Prieſt, and marieth Zipporah his daughter; 22. of whom he begetteth Gerſhom. 23. God reſpecteth Iſraels crie.

AND there went a man of the 1
houſe of Levi: and he tooke the
daughter of Levi. And the woman 2
conceived, and bare a ſonne: and
ſhe ſaw him, that he *was* a goodly
childe; and ſhe hid him three mo-
neths. And ſhe could not longer 3
hide him; and ſhe tooke for him an
arke of bulruſhes, and dawbed it with
ſlime, and with pitch: and ſhe put
the childe therein, and put *it* in the
flags, by the rivers brinke. And 4
his ſiſter ſtood afarre off, to know
what ſhould be done to him. And 5
the daughter of Pharaoh came
downe, to waſh at the river; and her
maidens walked by the rivers ſide:
and ſhe ſaw the arke, among the
flags; and ſent her hand-maid, and
tooke it. And ſhe opened *it*, and 6
ſaw the childe; and behold, the babe
wept: and ſhe had compaſſion on
him, and ſaid; This *is one* of the He-
brewes children. And his ſiſter ſaid 7
to Pharaohs daughter; Shall I goe
and call to thee a woman a nurſe of
the Hebrew-*women*, that ſhe may
nurſe

8 nurſe the childe for thee? And Pharaohs daughter ſaid to her, Goe: and the maid went, and called the
9 childes mother. And Pharaohs daughter ſaid to her, Take this childe away, and nurſe it for me, and I will give *thee* thy wages: and the woman
10 tooke the childe, and nurſed it. And the childe grew great, and ſhee brought him unto Pharaohs daughter; and he was to her for a ſonne: and ſhe called his name Moſes; and ſhe ſaid, becauſe I drew him out of
11 the water. And it was in thoſe dayes, when Moſes was growen great, that he went out unto his brethren, and ſaw their burdens, and he ſaw an Egyptian man ſmiting an Hebrew man, *one* of his brethren.
12 And he looked this way and that way, and ſaw that *there was* no man: and he ſmote the Egyptian, and hid
13 him in the ſand. And he went out in the ſecond day, and behold, two Hebrew men ſtrove together; and he ſaid to the wicked one, wherefore
14 ſmiteſt thou thy neighbour? And he ſaid, Who made thee a man a prince and a judge over us? ſayeſt thou *this* to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid, Surely the thing is known.
15 And Pharaoh heard this thing, and he ſought to kill Moſes: and Moſes fled from the face of Pharaoh, and dwelt in the land of Midian, and he
16 ſate downe by a well. And the Prieſt of Midian had ſeuen daughters, and they came and drew *water*, and filled the troughes to water their
17 fathers flocke. And the ſhepherds came, and drove them away: and Moſes ſtood up and ſaved them, and
18 watered their flocke. And they came unto Reguel their father: and he ſaid, why are ye come ſo ſoone to
19 day? And they ſaid, an Egyptian man delivered us out of the hand of the ſhepherds: and alſo drawing drew *water* for us, and watred the
20 flock. And he ſaid vnto his daughters, and where *is* he? wherefore now have ye left the man? call him, that
21 he may eat bread. And Moſes was content to dwell with the man: and he gave Zipporah his daughter unto
22 Moſes. And ſhe bare a ſon, and he called his name Gerſhom; for he ſaid, I haue beene a ſtranger, in a forraine
23 land. And it was, after thoſe many dayes, when the King of Egypt was dead, and the ſonnes of Iſrael ſighed for the ſervitude, and cried out, that their cry came up unto God for the
24 ſervitude. And God heard their groaning: and God remembred his
25 covenant with Abraham, with Iſaak, and with Iakob. And God looked upon the ſonnes of Iſrael, and God knew *them*.

Annotations.

1 A *Man*] named *Amram*, the ſonne of Kohath, the ſonne of Levi: *Exod.* 6.16. 18. 20. To this religious family, rather than any other, God now appeared: which mercy is remembred in 1 *Sam.* 2.27.
tooke] to wife. *Exod.* 6.20. the *daughter*] named *Iochebed*, ſiſter unto Kohath, and next

next daughter to Levi: Aunt unto Amram her husband, *Exod.* 6. 20. *Numb.* 26. 59. So Targum Ierusalemy saith, *he tooke Iochebed his aunt, to him to wife.* Such mariages with their neere kinred, were afterwards forbidden, when the tribes and families were multiplied: *Leviticus* 18. 12. *a son*] this was not their first childe, for *Marie* a daughter, and *Aaron* a sonne, were both borne before him: *Vers.* 4. *Num.* 26. 59. *Exod.* 7. 7.

2 Vers. 2. *a goodly* childe] or *faire, proper* childe, so the Apostle (following the Greeke version) translateth it, in *Hebr.* 11. 23. the Hebrew being *good*, meaning in forme and beauty; as *Gen.* 24. 16. and Stephen addeth *goodly* (or *faire*) *to God*; *Act.* 7. 20. that is, *exceeding faire*, or having *divine beauty* and *goodlinesse*: and there be of the Iew Doctors which write to the like effect, that he had *the forme of an Angell of God*: *Pirkei R. Eliezer, chap.* 48. And heathen writers make mention also of his beautifull personage, *Iustin. hist. b.* 36. This Moses was, by the father, the seventh generation from Abraham; (as Enoch was the seventh from Adam: and Abraham the Hebrew, was the seventh from Heber:) and considering his miracles upon Egypt, and his lawes unto Israel; he may be likened to that *manchilde, who was to rule all nations with a rod of iron*: *Rev.* 12. 5. *she hid*] together with his father: therefore the Greeke translateth *they hid*. And Paul saith, *By faith Moses was hid of his parents three moneths, because they saw he was a goodly childe; and they were not afraid of the kings commandement, Heb.* 11. 23. This *hiding*, was in his owne fathers house, *Act.* 7. 20. in the yeare from the creation of the world, 2433.

3 Vers. 3. *longer*] or *any more*: by reason they dwelt mixed with the Egyptians, *Exod.* 3. 22. and the kings commandement was straite, and dangerous to transgresse, *Exod.* 1. 22. *Heb.* 11. 23. *arke*] or *coffin*, whereof see *Gen.* 6. 14. Thus Moses, as Noe, was saved in an arke from drowning: what that figured, see *Gen.* 6. 15, &c. *bulrushes*:] a thing there growing, of which the Egyptians used to make leight boats and vessels, to goe upon the waters, *Esa.* 18. 2. *flags*] or, *seaweeds*, or *sedge*: such as grew by that river, and in the red sea, and other seas; *Ion.* 2. 5. Hereof the *Red-sea* had the name, see *Exod.* 10. 19. *brinke*] Hebr. *lip.*

Vers. 4. *his sister*] named *Marie*, or *Miriam*, of whom see *Exod.* 15. 20. *Numb.* 26. 59. 4
stood] or, *set her selfe* to stand and looke; or *espied* (as the Greeke translateth it) *to learne what should befall him.*

Vers. 6. *saw the childe*] or, *saw him* (namely) *the childe.* *had compassion*] or, *mercifully spared* him: see this word, in *Gen.* 19. 16. 6
Hebrewes] so the Israelites were called of *Heber*; see *Gen.* 14. 13. and 39. 14. The Chaldee translateth it *Iewes*: so after verse 7. 11. 13. &c.

Vers. 7. *a woman a nurse*] an Hebrew phrase, the word *woman* may in English be 7
omitted: as the word *man*, in *vers.* 11. 14. See *Gen.* 13. 8. and 38. 1.

Vers. 10. *for a sonne*] adopted to be as 10
her owne childe, and trained up *in all the wisdome of the Egyptians*: *Actis* 7. 21. 22.
Moses] in Hebrew *Mosheh*; but the Greeke of the new Testament writeth him *Moses* and *Mojses*, *Matt.* 19. 8. *Act.* 7. 20. 35. 37. his name signifieth *Drawen-out*: what name his parents had given him before, is not recorded. *I drew*] Hebr. *Mashithi*: of this the childe had his name: and it is not used againe in Scripture, but in Davids case, who saith of God, *he drew me out of many waters, Psal.* 18. 17. waters, signifying *troubles.*

Vers. 11. *growing great*] both in yeeres, 11
and in authority, being *full forty yeeres old, and mighty in words and in deeds*: *Act.* 7. 23. 22. Therefore *In those daies*, may be read, *After those daies*: as in *vers.* 23. *went out*:] *it came into his heart to visit his brethren the sonnes of Israel, Act.* 7. 23. and he after this, renounced his honours and pleasures in Pharaohs court, and associated himselfe to Gods afflicted people: for *by faith, he refused to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season; esteeming the reproach of Christ, greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward, Heb.* 11. 24, 25, 26. *saw*

their

their burdens] the Greeke tranſlateth, *conſidered their labour*: in Chaldee *their ſervitude.*

12 Verſ. 12. *ſmote*] that is, *killed* him, (as is ſhewed on *Gen.* 14. 17.) ſo *defending and avenging* his oppreſſed brother; *ſuppoſing that his brethren would have underſtood, how that God by his hand would deliver them: but they underſtood not. Act.* 7. 24, 25. And becauſe his calling was not yet manifeſted, he did this action ſecretly, and hid the Egyptian in the ſand. From this action of Moſes, the Iew Doctors did gather a law, that if *an heathen ſmote an Iſraelite*, he was to die. *Maimony* in *Miſnieh, tom.* 4. treat. of *Hurt and dammage, chap.* 5. *S.* 3.

13 Verſ. 13. *the ſecond day*] the day next after the former, *Act.* 7. 26. ſo proſecuting diligently the worke which God had ſecretly called him unto. *to the wicked one*] that is, *to him that did the wrong*, as the Greeke tranſlateth it; and Stephen approveth the ſame, ſaying, *The next day he ſhewed himſelfe unto them as they ſtrove, and earneſtly exhorted them unto peace, ſaying, Sirs, ye are brethren, why doe ye wrong one to another? Act.* 7. 26.

14 Verſ. 14. *he*] that did his neighbour wrong, he thruſt Moſes away; *Act.* 7. 27. *a man a prince*] or, *conſtituted thee a prince*; omitting the word *man*, as Stephen (following the Greeke verſion) doth. See alſo *Gen.* 13. 8. This refuſall of Moſes, by one, is imputed to the reſt of the Iſraelites, *Act.* 7. 35. And God for their unthankfulneſſe, withdrew Moſes from them 40. yeeres, before he ſent him againe to deliver them: *verſ.* 23. *ſayeſt thou*] to wit, *in thy heart*; (as *Gen.* 27. 41.) that is, *intendeſt thou, thinkeſt thou*; or *wilt thou kill me?* as the Greeke tranſlateth it; and ſo Stephen alledgeth it, *Act.* 7. 28. And other ſcriptures have the like phraſe, 2 *Sam.* 21. 16. *the Egyptian*] the Greeke addeth, *yeſterday*, and ſo it is in *Acts* 7. 28. *the thing*] Hebr. *the word*: Gr. *this word*: So in the verſe following.

15 Verſ. 15. *fled*] *at this ſaying, Act.* 7. 29. Of this firſt departure, as well as of the ſecond, ſome doe underſtand that ſpeech of the Apoſtle; *By faith Moſes left Egypt, not fearing the wrath of the king; for he endured, as ſeeing him who is inviſible, Hebr.* 11. 27. *dwelt*] or *ſeated*, namely as *a ſtranger, Act.* 7. 29. and ſo here in *verſ.* 22. and *Exod.* 12. 40. *Midian*] *Madiam*, as the Greeke calleth it, or *Madian*, as in *Act.* 7. 29. a people that came of *Madian* the ſonne of Abraham, *Gen.* 25. 2.

Verſ. 16. *Prieſt*] or *Prince*, as the Chaldee tranſlateth it; but the Greeke ſaith *prieſt*: See *Gen.* 41. 45. *father*] the Greeke addeth his name *Jothor*, that is *Iethro*, as *Exod.* 3. 1. 16

Verſ. 17. *them*] the daughters, as the Greeke verſion plainly ſheweth: but the Hebrew here and after is maſculine, as if it were *them men*, which ſome underſtand to be the ſhepherds that looked to the flocke, under theſe women: but the Hebrew putteth ſometime one gender for another: See the notes on *Exod.* 1. 21. *ſaved*] in Greeke *delivered them* daughters. Compare this fact of Moſes, with Iakobs, *Gen.* 29. 9, 10. 17

Verſ. 18. *Reguel*] in Greeke, *Ragouel*: he was a Madianite, father to *Hobab* or *Iethro* the next father of theſe daughters: *Numb.* 10. 29. All grandfathers and anceſtors, are called *fathers*: 2 *King.* 14. 3. & 16. 2. & 18. 3. *come ſo ſoone*] Hebr. *haſtened to come.* 18

Verſ. 19. *drawing drew*] that is, *drew readily and enough*; the Greeke ſaith, *and drew for us.* 19

Verſ. 20. *now*] or, at *this* time; it being ſo late. The Greeke tranſlateth it, *thus.* 20

Verſ. 21. *was content*] or *began*; as the word is Engliſhed, *Deut.* 1. 5. The Greeke omitteth it, ſaying, *And Moſes dwelt with the man*: and the Holy Ghoſt often omitteth the like, as ſome Euangeliſts ſay of Ieſus, *he began to ſay, Luke* 12. 1. *Marke* 13. 5. another writeth, *Ieſus ſaid, Matt.* 16. 6. and 24. 4. ſo, *he began to caſt out, Mark.* 11. 15. that is, *he caſt out, Mat.* 21. 12. *he began to crie, Mark.* 10. 47. that is, *he cried, Luk.* 18. 38. *they began to beſeech, Mark.* 5. 17. that is, *they beſought him, Matt.* 8. 34. and ſundry the like. *gave Zipporah*] to *wife*, as the Greeke addeth; and calleth her *Zemphora*, as the letter *m*, is often put in ſuch Greeke names; as *Abbakuk* the Prophet, is *Ambakoum* in Greeke, *Ab.* 1. 1. ſo *Chiun, Amos*, 5. 26. is *Remphan, Act.* 7. 43. the interpreters miſtaking [a] R. for [b] C. and interpoſing *M.* And in the Hebrew, *Berodach*, 2 *King.* 20. 12. 21

[a] ר
[b] כ

is called also *Merodach, Esa.* 39. 1. that such change of letters, should not seeme strange unto us. Concerning this wife of Moses, his sister and brother afterwards spake against him, *Num.* 12. 1. where she is called a *Cushite.*

22 Vers. 22. *Gershom*] by interpretation, *A desolate stranger*; the reason whereof followeth. Here the Greeke addeth, *And she conceived againe, and bare a second sonne; and he called his name Eliezer, saying; for the God of my father is my helper, and hath delivered me from the hand of Pharaoh.* This addition is borrowed from *Exod.* 18. 4.

23 Vers. 23. *after those many daies*] that is, as Stephen openeth it, *when forty yeeres were expired, Act.* 7. 30. *Exod.* 7. 7. So the Hebrew Doctors also reckon the time: they say *Moses was Iethroes shepherd* 40. *yeeres; and the wilde beasts spoiled not his sheepe, but they were fruitfull and multiplied greatly. Pirkei R. Eliezer, c.* 40. Thus Moses had lived 40. yeeres in Pharaohs court; was 40. yeeres a stranger and shepherd in Midian; and after this, he fed Gods people Israel 40. yeeres, *Act.* 7. 36. *Deut.* 8. 2. and 34. 7. Here the Hebrew ב *In*, is rightly translated in Greeke *After*, as it elsewhere also plainly signifieth, *Numb.* 28. 26. So in the new Testament, *Mark.* 13. 24. *in those daies*, that is, *after* them, as is explained *Matt.* 24. 29. *after the tribulation of those daies.* So in *Dan.* 2. 44. *In* (that is, *After*) *the daies of these kings. was dead.*] both the king, and all other that sought Moses life, *Exod.* 4. 19. *servitude*] or *bondage*: in Greeke *workes*: which, as appeareth, continued though the king was dead. The Chaldee addeth, *servitude which was hard upon them. came up*] or *ascended* up to heaven. This their misery, and Gods mercy in releasing them, is often mentioned; and was by the Israelites remembred in their land, every yeere, *Deut.* 26. 6, 7, 8. *Numb.* 20. 16.

24 Vers. 24. *covenant*] whereof see *Gen.* 15. 14. and 26. 13. and 46. 4. which God is said to *remember*, (after the manner of men) when he sheweth care of performance: See *Gen.* 8. 1.

25 Vers. 25. *knew*] namely *their sorrowes*, as is expressed in *Exod.* 3. 7. or, *knew* them, in their sorrowes, that is, *cared* for them; as *knowing* often signifieth, *Psal.* 31. 8. and 1. 6. *Prov.* 12. 20. The Greeke translateth it, *hee was knowne unto them*; The Chaldee, *he said by his word, that he would deliver them.*

Chapter III.

1. Moses keepeth Iethroes flocke. 2. God appeareth to him in a burning bush. 9. He sendeth him to deliver Israel. 14. The Name of God is declared. 15. His message to Israel, 18. and to the king of Egypt. 19. The kings resistance, Egypts plagues, and Israels departure with rich spoiles, are foretold.

AND Moses was feeding the flocke of Iethro his father in law, the Priest of Midian: and he led the flocke behinde the wildernesse; and came to the mountaine of God, to Horeb. And the Angell of Iehovah appeared unto him, in a flame of fire, out of the midst of a bramble-bush: and he saw, and behold the bramble-bush burned with fire, and the bramble-bush was not consumed. And Moses said, I will turne aside now, and see this great sight, why the bramble-bush is not burnt. And Iehovah saw that he turned aside to see; and God called unto him out of the midst of the bramble-bush, and said, Moses, Moses; and he said, Loe *here* I *am*. And hee said, Draw not nigh hither; put thy shooes from off thy feet, for the place the which thou standest upon is holy ground. And he said, I *am* the God of thy father, the God of Abraham, the God of Isaak, and the God of Iakob: and Moses hid his face, for he feared to looke upon God. And Iehovah

Iehovah ſaid, Seeing I have ſeene the affliction of my people which *are* in Egypt, and have heard their out-cry becauſe of their taske-maſters, for I
8 know their ſorrowes. And I am come downe to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milke and honey, unto the place of the Canaanite, and the Chethite, and the Amorite, and the Pherizzite, and the Evite, and the
9 Iebuſite. And now, behold, the out-cry of the ſonnes of Iſrael is come unto me, and I have alſo ſeene the oppreſſion wherwith the Egyptians
10 oppreſſe them. And now come, and I will ſend thee unto Pharaoh; and bring thou forth my people the
11 ſonnes of Iſrael out of Egypt. And Moſes ſaid unto God, Who *am* I, that I ſhould goe unto Pharaoh, and that I ſhould bring forth the ſonnes
12 of Iſrael out of Egypt? And he ſaid, Certainly I will be with thee, and this *ſhall be* unto thee a ſigne that I have ſent thee; when thou haſt brought forth the people out of Egypt, yee ſhall ſerve God at this
13 mountaine. And Moſes ſaid unto God; Behold, *when* I come unto the ſonnes of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you, and they ſhall ſay to me, What *is* his name? what ſhall
14 I ſay unto them? And God ſaid unto Moſes; I am, that I am: and he ſaid, Thus ſhalt thou ſay unto the ſonnes of Iſrael; I am, hath ſent me unto you. And God ſaid moreover 15
unto Moſes, Thus ſhalt thou ſay unto the ſonnes of Iſrael; Iehovah the God of your fathers, the God of Abraham, the God of Iſaak, and the God of Iakob, hath ſent me unto you: this *is* my name for ever, and this *is* my memoriall to generation *and* generation. Goe and gather 16
together the Elders of Iſrael, and ſay unto them, Iehovah, the God of your fathers, hath appeared unto me, the God of Abraham, of Iſaak and of Iakob, ſaying, Viſiting I have viſited you, and that which *is* done to you in Egypt. And I have ſaid, I will 17
bring you up, out of the affliction of Egypt, unto the land of the Canaanite, and the Chethite, and the Amorite, and the Pherizzite, and the Evite, and the Iebuſite; unto a land flowing with milke and honey. And they ſhall hearken to thy voice: 18
and thou ſhalt come, thou and the Elders of Iſrael, unto the King of Egypt; and you ſhall ſay unto him, Iehovah the God of the Hebrewes hath met with us, and now let us goe, wee beſeech thee, three dayes journey into the wilderneſſe, that we may ſacrifice to Iehovah our God. And I doe know that the King of 19
Egypt will not grant you to goe, no not by a mighty hand. And I will 20
ſend out my hand, and ſmite Egypt, with all my marvels which I will doe in the midſt thereof, and after that he will ſend you away. And I 21
will give this people grace in the eyes of the Egyptians, and it ſhall be

when you goe, ye ſhall not go empty.
22 But *every* woman ſhall aske of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and garments; and ye ſhall put *them* upon your ſonnes, and upon your daughters, and ye ſhall ſpoile the Egyptians.

Annotations.

1 *Iethro*] in Greeke *Iothor*: he was alſo named *Hobab*, and was the ſonne of *Ragouel* fore-mentioned, *Exod.* 2. 18. *Num.* 10. 29. *Iudg.* 4. 11. He is called alſo *Iether*, *Exod.* 4. 18. Now God taketh Moſes (as afterward hee did David) from the folds of ſheepe, to feede Iakob his people, and Iſrael his poſſeſſion, *Pſal.* 78. 70, 71. and 77. 21. *prieſt*] in the Chaldee, *prince*: See *Exod.* 2. 16. The ſonne ſucceeded in his fathers office, for it is likely that *Raguel* was now dead, this being 40. yeeres after Moſes his comming thither, *Exod.* 2. 21. *Act.* 7. 30. *behind*:] to the backe ſide, the Greeke ſaith, *under the wilderneſſe*; the Chaldee, *to a place of good paſture in the wilderneſſe*. A *wilderneſſe* (ſo named *of going wild*, that is, *aſtray* therein) as is ſhewed on *Gen.* 21. 14. was a place where cattle uſed to be fed, as here, and *Luk.* 15. 4. 1 *Sam.* 17. 28. *mount of God*] ſo called, becauſe it was great and high, as *Pſal.* 36. 7. and was ſanctified of God, by his appearing there now, *verſ.* 5. and after when God came downe upon it, to give his law, *Exod.* 18. 5. and 19. 3. 17. 18. So in 1 *King.* 19. 8. The Chaldee calleth it, *the mount where the glory of the Lord was reveal'ed*. *Horeb*] or *Chorch*: which ſignifieth *Drineſſe* (for this wilderneſſe was waterleſſe, *Deut.* 8. 15.) it was called alſo *mount Sinai*, *Act.* 7. 30. *Exod.* 19. 1. 18. of the *Bramble-buſhes* there growing: or of this viſion there appearing.

2 Verſ. 2. *Angell*] This was *Chriſt*, who in *verſ.* 6. calleth himſelfe the God of *Abraham*; named an *Angell*; as before in *Gen.* 48. 16. therefore Moſes bleſſing Iſrael, mentioneth the *goodwill of this dweller in the buſh*, *Deut.* 33. 16. where the Chaldee paraphraſt addeth, *him whoſe habitation is in heaven*; meaning God. And other Rabbines acknowledged as much; *R. Menachem*, upon *Exod.* 3. ſaith; *this Angell, in the opinion of ſome of our Rabbines, was Michael*; *and therefore he ſaith, the Angell of the Lord, and ſaith not the Angell of God, ſignifying the condition of mercies*. See alſo the notes on *Gen.* 32. 24. where *Michael*, is ſhewed to be *Chriſt*. Againe, *R. Menachem* there alledgeth; *this Angell is that Angell the Redeemer, which ſaid to Jakob, I am the God of Bethel: this is he* (of whom it is ſaid) *& the Angell of his preſence ſaved them*: *Gen.* 48. 16. and 31. 11. 13. *Eſa.* 63. 9. *bramble-buſh*] In Hebrew *Seneh*, whereupon the mount, and wilderneſſe is called *Sinai*, of the ſtore of *brambles* that grew there: or of this buſh and viſion. So in *Perkei R. Eliezer*, *c.* 41. it is ſaid, *from the beginning of the world, this mount was called Horeb: and when God appeared unto Moſes, out of the midſt of the bramble-buſh, of the name of the bramble* (*Seneh*) *it was called Sinai*. *conſumed*] Hebrew *eaten up*, in Greeke, *burnt up*: fire is uſually ſaid to *eat*, that is to *conſume*, *Lev.* 6. 10. The flame is ſaid to burne up the mountaines, trees, &c. *Pſal.* 83. 15. *Ioel* 1. 19. and is therefore uſed to ſignifie great afflictions from the hand of God, *Eſa.* 30. 30. *Lam.* 2. 3. But here God (who is called a *conſuming fire*, *Deut.* 4. 24.) conſumeth not the buſh, (a figure of the Church of Iſrael, afflicted in Egypt) but dwelleth with good will therein, as Moſes mentioneth *the good will of him that dwelt in the buſh*, *Deut.* 33. 16. And ſo hath promiſed to Iſrael, *when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee*: *Eſa.* 43. 2. This God himſelfe openeth to Moſes, in *verſ.* 7. 8. and it agreeth with that viſion ſhewed to Abraham, in *Gen.* 15. 13. 17. And the Hebrew Doctors ſo underſtood this viſion, ſaying, God *dwelt in the bramble-buſh*: *and the bramble-buſh was affliction and anguiſh, and all thorns and briars. And why dwelt he in the midſt of affliction and anguiſh? but becauſe he ſaw Iſrael in great affliction, he alſo dwelt with them in the midſt of affliction, to confirme that which is ſaid* (*in Eſa.* 63. 9.)

In

In all their affliction, he was afflicted. Pirkei R. Eliezer. c. 40.

3 Verſ. 3. *great ſight*] or, *viſion*: whereat Moſes *wondered, and drew neere to conſider it, Act.*7.34. *not burnt*:] the *Jeruſalemy Thargum* addeth, *is greene and not burnt.*

4 Verſ. 4. *unto him*] and what God ſaid *unto him*, the ſame he hath ſpoken *to us*; as our Lord himſelfe explaineth it; *Have ye not read, that which was ſpoken unto you by God? Mat.*22. 31,32. And although God ſpake thus to Moſes, yet hee writing theſe things for the Church, it is ſaid, that *Moſes ſhewed* them, and *he called the Lord, the God of Abraham: Luke* 20.37.

5 Verſ. 5. *thy ſhooes*:] the putting off of ſhooes, was uſed for a ſigne of giving up ones right unto another, *Deut.*25.9. *Ruth* 4.7. alſo for a ſigne of mourning and humiliation, *Ezek.*24.17.23. 2 *Sam.* 15.30. *Eſa.* 20.2.4. and conſequently of ſanctification before God; putting off uncleanneſſe, as the change and waſhing of other garments alſo ſignified, *Gen.* 35.2. *Exod.*19.10. *Eccleſ.*4.17. *Pſal.* 119. 101. *Epheſ.*6.15. All which may be implied in this precept, that Moſes in all humilitie and holineſſe, ſhould now reſigne up himſelfe unto God, and ſervice of him. The like was commanded Ioſua, *Ioſ.*5.15. By Stephens relation, God had manifeſted himſelfe by the words following in the next verſe, before he commanded this thing: ſee *Act.*7.32,33. From this precept unto Moſes, the Iewes gathered a generall rule, that *whoſoever ſtandeth in the holy place, muſt put off his ſhooes: Pirkei R. Eliezer c.* 40. So from that precept in *Lev.* 19.30. *yee ſhall reverence my ſanctuary*, they conclude, that this belongeth to the reverence of it, that no man come in there, *with his ſhooes on his feet. Maimony in Beith habchirah* (or *Temple*) *c.*7. *S.*1.2. *is holy ground.*] Hebr. *it is ground of holineſſe*: ſanctified by the preſence and apparition of God, who maketh the heavens, earth, and places where his glory is reveiled, to be holy, and reverently to be reſpected of his people, *Pſal.*20.7. and 48.2. *Ioſ.*5.15. *Gen.* 28.16,17. 2 *Chron.*8.11. So the mount whereon Chriſt was transfigured, is called *the holy mount*, 2 *Pet.* 1.18. Therefore death was threatned to all that came into the holy place of the tabernacle, where God appeared; except ſuch, and ſo ſanctified, as the law did appoint, *Levit.*16.2,3. &c.

Verſ. 6. *I am*] The word *am*, is added by the Holy Ghoſt, in *Matt.* 22.32. though for brevity ſake, it is omitted here in the Hebrew, and alſo in the Greeke, *Mar.*11.26. and often thorowout the Scriptures. *thy father*] the Holy Ghoſt expoundeth this, *thy fathers*: *Act.* 7.32. and the words following confirme it. See *Gen.*3.2. *God of Abraham*] to whom the land of Canaan was firſt promiſed, *Gen.* 12.1.7. the affliction of his ſeed in Egypt, propheſied; and the deliverance from the ſame, now to be performed: *Gen.* 15.13. 16. *Exod.* 3.8. And becauſe *God is not the God of the dead but of the living*, our Saviour from this ſpeech proveth, that Abraham and others dead to the world; yet lived unto God, and their bodies ſhould be raiſed againe from the dead, *Mat.*22.31,32. *Luke* 20.37,38. 6

hid] in Greeke, *turned away*: this hiding was in conſcience of his owne infirmity, and of Gods majeſtie, ſo that *Moſes trembled and durſt not behold*; *Act.*7.32. Elias *covered his face with his mantle*, 1 *King.*19.13. and the Seraphims covered theirs with their wings, *Eſa.* 6.2. See alſo *Iob* 13.20. *Luke* 5.8. *Eſa.* 6.5. *to looke*] ſo the Greeke alſo tranſlateth it, referring it to the laſt word *feared*. It may alſo be Engliſhed, *from looking*, or, *that he might not looke*: referring it to the former, *he hid his face.* For *God*, the Chaldee tranſlateth, *the glory of the Lord.*

Verſ. 7. *ſeeing I have ſeene*] that is, *I have ſurely ſeene*: the like phraſe is in *Gen.* 2.17. Gods *ſeeing* and *hearing*, implied a mercifull regard and pittying of their miſerie: *Pſalme* 106.44,45. *Gen.* 29.32. therefore the people, when they underſtood this, gave thanks to God, *Exod.* 4.31. Some of the Hebrewes (as the *Zohar* upon this place,) expound it thus: *Seeing for the good of Iſrael*; *I have ſeene, for vengeance upon thoſe that oppreſſe them.* In this ſenſe *Zacharie* ſaid at his death, *The Lord ſee it, and require it*: 2 *Chronicles* 24.22. 7

their taskmaſters] or, *his taskmaſters*; ſpeaking of the people as of one man: ſee the notes on

*Gen.*22.17. *Taskmasters*, here properly are *Exactors*; and is generally used for such as require and exact, either money, as in 2 *Kings* 23.35. or any debt, *Deut.* 15.2. or otherwise doe oppresse any, *Esa.*53.7. Here the Greeke translateth it *workmasters*; the Chaldee, *rulers*. They figured spirituall tyrants also, from whom God will deliver his people; *Esa.* 9.4. and 14.2. and 60.17.

8 Vers. 8. *am come downe*] to wit, in this vision: as the Chaldee translateth, *I doe appeare*, (or, am revealed.) See *Gen.*11.5. *them*] Hebr. *him*: that is the people. The Greeke translateth it *them*: so doth the Holy Ghost, in *Acts* 7.34. *the hand*] that is, the power and dominion: as *Gen.*16.6. and 32.11. So Christ came to deliver us *out of the hands of our enemies*, *Luk.*1.74. whereof this now was a type. *milke and honey*] under which, all other blessings are comprehended; there was no lacke of any thing, *Deut.* 8.7,8,9. Of this countrey, see the notes on *Genes.* 12.5. and as the land figured out a heavenly countrey; so *milke and hony* signified spirituall blessings in Christ, *Song.*4.11. *Psal.*19.11. *Esa.*55.1. 1 *Pet.*2.2. This praise of the land, is often mentioned by this phrase, as in *Exod.* 13.5. and 33.3. *Lev.*20.24. *Deut.*6.3. and 11.9. *Ios.*5.6. *Ier.*11.5. *Ezek.*20.6. And the Israelites upon the first view, acknowledged it so to be, *Num.*13.28. and yeerely professed the same, by Gods commandement, *Deut.*26.9.15. Yet the rebellious despised it, and called Egypt, a *land that floweth with milke and hony*: *Numb.*16.13,14. *Canaanite*] that is, as the Greeke & Chaldee translate, *Canaanites, Chethites*, &c. See *Gen.*10.16. and 15.20. So after, *vers.*17.

10 Vers. 10. *send thee*] The secret inspiration which Moses had before from God, (*Exod.*2.11. *Acts* 7.25.) is here become an open calling and full commission; and hee whom the Israelites had *refused, saying, who made thee a ruler and a judge? the same did God send to be a ruler and deliverer, by the hand of the Angel, which appeared to him in the bramble-bush*: *Act.* 7.35. This sending of Moses, is also mentioned as a mercie of God, *Psal.*105.26. *Mich.*6.4. *Hos.* 12.13. *unto Pharaoh*] the Greeke addeth, *king of Egypt*: in *Acts* 7.34. it is, *I will send thee into Egypt*. *bring thou*] in Greeke, *thou shalt bring*. See the notes on *Gen.*20.7.

Vers. 12. *Certainly*] or, *Because I will be*: 12
the Chaldee saith, *because my word shall be thine help*. *this*] the present apparition of my glory in the bush, which thou seest: or, *this*, that followeth, *ye shall serve God at this mount*. The first was a signe to strengthen Moses in his businesse with Pharaoh, *Exod.*5.22,23. the latter, to confirme him against the many rebellions of Israel, mentioned in *Num.* 11.1., 11.14,15. *Deut.*9.22,23,24. *at this*] or, *by this mount*. This was fulfilled when at mount Sinai, the law being given, the tabernacle was made, and sacrifice and other service performed unto God, *Exod.* 19. and 25. *&c.* which being a mount in the wildernesse, in Arabia; the worshippers and children thereof were in bondage, as was *Agar*, and figured the old Testament and those under the same, by Moses law; *Gal.* 4.24,25. Now wee by Christ are not come thither, but unto mount *Sion*, where all the house of Israel, and all in the land are to serve the Lord: *Heb.*12.18.22. *Ezek.* 20.40. *Rev.*14.1.

Vers. 13. *what is his name?*] This may im- 13
ply, after what manner, and to what end, God had now appeared; whether for mercie, or judgement. For God by names manifesteth his workes, as after appeareth in *Exod.* 6.3. So the Hebrewes teach (in *Elle shemoth rabba* upon this place) that when God *judgeth* his creatures, he is called *Elohim* (*God*;) when he *warreth* against the wicked, he is called *Sabaoth* (*Lord of hosts*;) when he doth *mercie* unto the world, he is called *Iehovah*; as in *Exod.* 34.6. *Jehovah, Jehovah, God mercifull and gracious*.

Vers. 14. *I am that I am*] The Hebrew, 14
Ehjeh asher ehjeh, properly signifieth *I will be that I will be*: the Greeke translateth, *I am he that Is*. And God is called, *He that Is, that was, and that will be*, *Rev.* 16.5. where this name *Ehjeh*, is opened, as also the name *Iehovah*, whereof see *Gen.* 2.4. *Exod.* 6.3. It implieth Gods eternall and unchangeable *Being* in himselfe (before whom, all nations are as nothing, *Esa.*40.17.) and the constant performing of all his words, to be now and for ever that

that which he was before, to Abraham, Isaak and Iakob: *vers.* 15. So, *Iesus Christ yesterday, and to day, the same, and for ever: Heb.* 13.8. The Rabbines doe thus also explaine this name, in *Elle shemoth rabba*, upon this text: *The blessed God said unto Moses, Say unto them, I that have beene, and I the same now, and I the same for time to come, &c. I am,*] or *I will be* hath sent &c. The Chaldee paraphrase called Ionathans, giveth both expositions: *I be that was, and hereafter will be, hath sent mee unto you.*

15 Vers. 15. *my memoriall*] or, *the memoriall of me*: that whereby I will be remembred and mentioned alwaies. To this the Prophets referre us, as in *Hos.* 12.5. *Iehovah God of hosts, Iehovah is his memoriall*: and *Iehovah thy name is for ever: Iehovah, thy memoriall, is to generation and generation, Psalme* 135.13. and 102.13. *and generation*] or *of generation*; that is, *all generations* (or *ages.*) The Chaldee supplieth the word *and*: (as the Hebrew elsewhere doth in *Psal.* 135.13.) saying, *to every generation and generation.*

16 Vers. 16. *Elders*:] or *Senatours*: in Greeke *the senate*: such were not only aged men, but teachers and governours of the people, as among other nations: See *Gen.* 50.7. By the *Elders*, things were orderly communicated with the multitude, as *Exod.* 12.3.21. and 19.3.7. *visiting*] the Greeke translateth, *with visitation*; that is, *sincerely* or *carefully visited*, and that in mercy; as *Gen.* 21.1. Albeit, from the word twise repeated, some of the Hebrewes gather *a visitation in mercy concerning Israel*; *and a visitation in judgement, concerning the Egyptians, for their afflicting of Israel*, (as was promised in *Gen.* 15.14.) *R. Menachem, on Exod.* 3.

17 Vers. 17. *Egypt*] or, *the Egyptians*, as *vers.* 8. and as the Greeke translateth here. *Canaanite*] that is, *Canaanites, Chethites, &c.* See *vers.* 8.

18 Vers. 18. *met with us*] that is, *appeared unto us*, and so called and commanded us to offer him sacrifice. Men are said to *meet with God*, by praier; and he to meet them, by appearing and speaking unto them; as in *Num.* 23.3,4. 15,16. where the Greeke translateth it *appeare*. Here the Greeke version is, *he hath called us.* *three daies journey*] Hebr. *three daies way.* This was, to mount Horeb, where they should *serve God*, *vers.* 12. which it seemeth was but three daies journey from Egypt, had they gone the direct way: but because of troubles and feares, they were led about, *Exod.* 13.17,18. so that they came not thither till the third moneth, *Exod.* 19.1. Of the mysterie of this number, *three*, see the notes on *Gen.* 22.4. *wildernesse*:] the globe of the earth is of three parts, inhabited land, sea, and wildernesse; which is a place of wild beasts, *Mar.* 1.13. without inhabitant, without way to goe in, without water; even *the shadow of death* it selfe, *Ier.* 2.6. *Deut.* 8.15. *Psalm.* 107.4,5. into such a place must Israel goe, because they might not sacrifice to God in Egypt, *Exodus* 8.25,26. Such was the place of Christs tentation 40 daies, *Luke* 4.1,2. and of Israels 40 yeeres, *Deut.* 8.2. where God fed and guided them, as he did also the *woman* that fled into the wildernesse, *from the presence of the serpent, Rev.* 12.14.

Vers. 19. *no not*] Hebr. *and not*: meaning, though hee should bee smitten with many plagues, yet he would not let them goe willingly. Or *and not*, may be here for *If not*; that is, *but by strong hand*, as the Greeke here translateth it: the Chaldee also saith, *but for strong feare.* For ten plagues were sent on Pharaoh, before he would let them goe; *Exodus* 11.1. So *and*, is put for *if*, in *Exodus* 4.23. *Numb.* 12.14. 19

Vers. 20. *my hand*] the Chaldee saith, *the plague of my strength*; that is, *my strong plague.* 20

Vers. 21. *grace*] that is, *favour*: the Hebrew phrase is, *the grace of this people*; which the Greeke translateth, *will give grace to this people*, that is, will cause them to be favoured. The Chaldee saith, *I will give this people to mercies*: (as in *Psal.* 106.46.) See the like in *Gen.* 39.21. *Exod.* 11.3. 21

Vers. 22. *jewels*] or, *instruments, vessels.* Thus the promise made to Abraham in *Gen.* 15.14. was now to bee fulfilled. *spoile*] So *Ezek.* 39.10. *they shall spoile those that spoiled them.* 22

CHAP.

CHAPTER IV.

1. Moſes doubting that he ſhould not be beleeved, is confirmed by miracles; of his Rod turned to a Serpent; 6. and his hand leprous. 9. Waters ſhould alſo be turned to bloud. 10. Moſes maketh excuſes that he might not be ſent. 14. God is angry; and appointeth Aaron to aſſiſt him. 18. Moſes getteth leave of Iethro to depart into Egypt. 21. The Lord rehearſeth his meſſage to Pharaoh. 24. He meeteth Moſes in the Inne, and ſeeketh to kill him. 25. Zipporah circumciſeth her ſonne, and he letteth him goe. 27. God ſendeth Aaron to meet Moſes. 29. Moſes and Aaron doe their meſſage unto Iſrael. 31. They beleeve, and are thankfull.

1 AND Moſes anſwered, and ſaid; But behold, they will not beleeve mee, nor hearken unto my voice; for they will ſay, Iehovah
2 hath not appeared unto thee. And Iehovah ſaid unto him, What *is* that in thy hand? and he ſaid, a rod.
3 And he ſaid, Caſt it on the ground; and he caſt it on the ground, and it was *(turned)* to a ſerpent: and Mo-
4 ſes fled from before it. And Iehovah ſaid unto Moſes; Put forth thy hand, and take it by the taile: and he put forth his hand and caught it, and it was *(turned)* to a rod in his hand.
5 That they may beleeve, that Iehovah the God of their fathers, the God of Abraham, the God of Iſaak, and the God of Iakob, hath appeared unto
6 thee. And Iehovah ſaid furthermore unto him, Put now thy hand into thy boſome; and he put his hand into his boſome; and he tooke it out, and behold, his hand *was* le-
7 prous as ſnow. And he ſaid, Returne thy hand into thy boſome; and he returned his hand into his boſome: and he tooke it out of his boſome, and behold, it was turned as
8 his fleſh. And it ſhall be, if they will not beleeve thee, nor hearken to the voice of the firſt ſigne, that they will beleeve the voice of the latter ſigne. And it ſhall be, if they
9 will not beleeve alſo theſe two ſignes, nor hearken to thy voice, that thou ſhalt take of the waters of the river, and powre *upon* the drie *land*, and the waters ſhall be, which thou ſhalt take out of the river, even they ſhall be *(turned)* to bloud upon the drie *land*. And Moſes ſaid unto
10 Iehovah; Oh my Lord, I *am* not a man of words, either from dayes heretofore, or ſince thou haſt ſpoken unto thy ſervant; but I *am* of an heavie mouth, and of an heavy tongue.
11 And Iehovah ſaid unto him; Who hath made the mouth of man, or who maketh the dumbe, or the deafe, or the open-eyed, or the blinde? have not I Iehovah?
12 And now goe, and I will be with thy mouth, and will teach thee what thou ſhalt
13 ſpeake. And he ſaid; Oh my Lord, ſend I pray thee, by the hand thou
14 ſhouldeſt ſend. And the anger of Iehovah was kindled againſt Moſes; and he ſaid, *Is* not Aaron the Levite thy brother? I know that ſpeaking he can ſpeake, and alſo behold he *is* comming forth to meet thee; and when he ſeeth thee, he will be glad
15 in his heart. And thou ſhalt ſpeake unto him, and ſhalt put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach

16 teach you what ye ſhall doe. And he ſhall ſpeake for thee unto the people, and he ſhall be, *even* he ſhall be to thee for a mouth, and thou ſhalt
17 be to him for a God. And this rod ſhalt thou take in thy hand, with the which thou ſhalt doe the ſignes.
18 And Moſes went, and returned to Iether his father in law, and ſaid unto him; Let me goe I pray thee, and returne unto my brethren which *are* in Egypt, and ſee whether they *be* yet alive: and Iethro ſaid to Moſes, Goe
19 in peace. And Iehovah ſaid unto Moſes, in Midian; Goe, returne *into* Egypt, for all the men are dead
20 that ſought thy ſoule. And Moſes tooke his wife and his ſonnes, and made them ride upon an aſſe; and he returned to the land of Egypt: and Moſes tooke the rod of God in his
21 hand. And Iehovah ſaid unto Moſes; When thou goeſt to returne into Egypt, ſee, all the wonders which I have put in thy hand, that thou doe them before Pharaoh, and I will make ſtrong his heart, and he ſhall
22 not ſend away the people. And thou ſhalt ſay unto Pharaoh, Thus ſaith Iehovah, Iſrael *is* my ſonne my
23 firſt-borne. And I ſay unto thee, Send away my ſonne, that he may ſerve me; and *if* thou refuſe to ſend him away, behold, I will ſlay thy
24 ſonne, thy firſt-borne. And it was in the way, in the Inne, that Iehovah met him, and ſought to kill him.
25 And Zipporah tooke a ſharpe ſtone, and cut off the ſuperfluous foreskin of her ſonne, and caſt *it* at his feet, and ſaid, Surely a husband of blouds *art* thou to me. And he let him goe: 26
then ſhe ſaid, a husband of blouds, for the circumciſions. And Iehovah ſaid to Aaron; Goe to meet Moſes, into the wilderneſſe: and he 27
went, and met him in the mountaine of God, and kiſſed him. And Moſes told Aaron all the words of Iehovah, who had ſent him, and all the ſignes which he had commanded 28
him. And Moſes went and Aaron, and they gathered together all the 29
Elders of the ſonnes of Iſrael. And 30
Aaron ſpake all the words which Iehovah had ſpoken unto Moſes: and he did the ſignes, in the eyes of the people. And the people beleeved; and they heard that Iehovah 31
had viſited the ſonnes of Iſrael, and that he had ſeene their affliction: and they bended downe the head, and bowed themſelves.

Annotations.

BVT *behold*] Hebr. *and behold*: or, *and if*, as the Greeke tranſlateth it, adding this queſtion, *what ſhall I ſay unto them?* So (hén) *behold*, is uſed for (im) *if*, in *Ier.* 3. 1. Moſes having experience of former refuſall, *Exod.* 2. 14. feareth the like againe; and maketh exceptions. 1

Verſ. 2. *a rod*] or, *a ſtaffe*; as in *Gen.* 38. 18. An inſtrument which ſhepherds uſed, to guide their ſheepe with: *Lev.* 27. 32. with it Moſes now led Iethroes flocke; but God ſanctified it to worke miracles by, and to feed his people Iſrael. Therefore it is after called *the rod of God*, *verſ.* 20. and many great things were effected by it. To this the Prophets af- 2

ter, have reference; as, *feed thy people with thy rod, &c. Mich.* 7.14.

3 Verſ. 3. *was* (turned) *to*] or, *became a ſerpent*: but the word *turned*, is expreſſed in *Exodus* 7.15. and the Greeke here addeth it in *verſ.* 17. As the ſhining of Moſes face, and veile put upon it, (*Exod.* 34.30,33.) ſignified the glory of his miniſterie, and the hiding of the end thereof, from unbeleeving Iſraelites, 2 *Cor.* 3.7.13.16. ſo his rod turned to a ſerpent, was here for a ſigne to ſuch as would not otherwiſe beleeve him, *verſ.* 5. 8.9. ſignifying that his miniſtery ſhould become deadly, to all that by faith ſaw not the end of the ſame, to be the redemption of Abrahams ſeede, by Chriſt, *Luke* 1.68.74. *Rom.* 10.4. *Gal.* 3. The feeding of Gods people with his *rod*, was a ſigne of life and grace, and comfort, *Mich.* 7.14, 15. *Pſalme* 23.4. the *rod* turned to a *ſerpent*, was a ſigne of death, *Gen.* 3. *Numb.* 21.6. *Eſa.* 14.29. *Ierem.* 8.17. *from before*] or, *from the face of it*: for feare, becauſe all ſerpents are odious to man; and this was terrible, called *a dragon*, in *Exod.* 7.10. So the woman *fled from the face of the ſerpent*, *Revelat.* 12.14.

4 Verſ. 4. *by the taile*] which was dangerous to doe, leſt he ſhould be bitten thereby: howbeit Moſes obeying in faith, had no hurt; but the *ſerpent* was turned to a *rod* againe: ſo that miniſtration of Moſes which turneth to the unbeleevers unto death, is to the obedient become an inſtrument of guiding them as a flocke, unto life and ſalvation by Chriſt, *Marke* 16.18. 2 *Cor.* 2.15,16. and 3.6. 16. *Gal.* 3.24. The Hebrew Doctors, barely apply it to the preſent caſe thus; *as the ſerpent biteth and killeth the ſonnes of Adam, ſo Pharaoh and his people did bite and kill the Iſraelites: but he was turned and made like a drie ſtick. Pirkei R. Eliezer, c.* 40.

5 Verſ. 5. *That they may*] this ſheweth the end of the former ſigne was to worke faith; and it is an unperfect ſpeech; as if he ſhould ſay, *Doe this before them that they may beleeve.* Such wants the holy Scripture often ſupplieth, in the beginning or end of ſpeeches: as in *Mar.* 14.49. *but that the ſcriptures might be fulfilled*: which another explaineth thus, *but all this is done that the ſcriptures of the Prophets might be fulfilled*; *Mat.* 26.56. So in 2 *Sam.* 5.8. theſe words are wanting, *he ſhall be chiefe and Captaine*: which are afterwards ſupplied in 1 *Chron.* 11.6. and ſundry the like. See *Exod.* 13.8. and 16.8. and 18.11. and 32.32.

Verſ. 6. *leprous as ſnow*] that is, *white as ſnow*, as the Chaldee tranſlateth. The leproſie was a ſore contagious diſeaſe, and by man incurable: and God laid it ſometime ſuddenly upon perſons, for their great ſinnes, as upon *Marie* the ſiſter of Moſes, *Num.* 12.10. upon *Gehazi*, 2 *King.* 5.27. and lepers were ſhut out of other mens company: See the law hereof, *Levit.* 13. And they that were thus leprous as ſnow, were *as dead*, their fleſh halfe conſumed, *Numb.* 12.10.12. 6

Verſ. 7. *as his fleſh*] that is, ruddy and lively: the Greeke tranſlateth, *into the colour of his fleſh*. A thing done *in the boſome*, ſignifieth ſecrecie, and effectualneſſe, *Prov.* 21.14. *Pſalm.* 79.12. So by this plague of leproſie on Moſes hand in his boſome, and healing it againe; God ſeemeth to threaten unto Moſes himſelfe if he refuſed, and to all that ſhould diſobey the word of the Lord by his miniſterie; ſudden, ſecret, and terrible judgement; but upon their returne unto him, to cure them; for he *woundeth, and healeth*, *Deutr.* 32.39. Compare *Exodus* 15. 26. *Deut.* 28.27. 35. 59. 60, 61. And *Moſes hand*, ſignifieth his *miniſterie* unto the ſonnes of Iſrael, *Pſalme* 77.21. The Hebrew Doctors apply it thus; *As the Leper is uncleane, and maketh (others) uncleane: ſo were Pharaoh and his people uncleane, and made Iſrael uncleane. And when he made (his hand) cleane againe, he ſaid unto him, thus ſhall Iſrael be cleanſed from the uncleanneſſe of the Egyptians. Pirkei R. Eliezer, c.* 40. 7

Verſ. 8. *the voice*] or *at the voice*: which is here given to *the ſigne*, (as in *Gen.* 4.10. it is unto *bloud*;) becauſe God by ſuch ſignes ſpeaketh unto men: and annexeth his word with the ſigne, that it may be heard and underſtood; as *verſ.* 30. *Ezek* 1.29. *Iob* 4.16. So David calleth them, *the words of his ſignes*, *Pſal.* 105.27. 8

Verſ.

9 Verſ. 9. *to bloud*] This third ſigne, was for like end as the former; to ſignifie unto Iſrael, if they beleeved not, that God would bring upon them yet more bloudy afflictions: and they beleeving he would avenge them, on their enemies. Of the Egyptians waters turned to bloud, ſee after in *Exod.*7.19.&c.

10 Verſ.10. *Oh*] in Greek, *I pray thee Lord*: ſee this word in *Gen.* 43. 20. ſo after in *verſ.* 13. *man of words*] that is, *eloquent*: ſo a *man of lips*; that is, *talkative*, *Iob* 11.2. a *man of arme*, that is, *mighty*, *Iob* 22.8. a *man of tongue*, that is, a *prattler*, *Pſa.*140.12. The Greeke here tranſlateth, *I am not ſufficient*. So Paul ſaith, *& who is ſufficient for theſe things?* 2 *Cor.*2.16. *from daies heretofore*] Hebr. *from yeſterday or from the day before*; uſed for all daies paſt: ſee *Gen.*31.2. *of an heavy*] or, *heavy of mouth*; that is, *ſlow* (or *troubled*) *in ſpeaking*, and hard to be underſtood of the hearers; as the latter of theſe two ſignifieth, in *Ezek.* 3. 6. The Greeke tranſlateth, *of a ſmall voice and of a ſlow tongue*: the Chaldee, *of a heavy ſpeech and of a deepe tongue*. This (as other things in Moſes) may have reference to the effect of the Law, which he adminiſtred: as on the contrary, the Pſalmiſt propheſying of Chriſt, had his *tongue*, *the penne of a ſpeedy writer*, *Pſal.* 45. 2. and the *Spirit*, (which is received, not by the workes of Moſes *law*, but by the hearing of *faith* in Chriſt, *Gal.*3.2.) cauſeth propheſie, and other *words of wiſdome and knowledge*, *Act.*2.18. 1 *Cor.* 12. 8.10. and *cauſeth the lips of thoſe that are aſleepe, to ſpeake*, *Song* 7.9. By the Hebrew cannons, no Prieſt that ſtammered, liſped or was of an heavy mouth or tongue, might lift up his hands to bleſſe the people: *Maimony in Miſneh treat. of Prayer, chap.*15. *S.*1. See the notes on *Num.*6.23.

11 Verſ. 11. *hath made*] or, as the Greeke tranſlateth, *hath given* (Heb. *put*) *the mouth to man? open-eyed*] or, *open eared*: for the Hebrew word ſignifieth both theſe, *Eſa.*42.7.20. and may have reference here to both. The Greeke tranſlateth, *the ſeeing*. Compare *Pſal.* 146.8. *Eſa.*61.1. and 35.5,6.

12 Verſ. 12. *I will be*] The Chaldee expounds it, *my word ſhall be*: the Greeke, *I will open thy mouth*. *will teach*] by my ſpirit, as Chriſt in like manner promiſeth his Apoſtles, *Mat.*10. 19,20. *Mar.* 13.11. *Luke* 12.11,12.

Verſ. 13. *by the hand thou ſhouldeſt*] that is, by his hand (or miniſtery) whom thou ſhouldeſt ſend, as being fitter than I: or, *by the hand* (of any other whom) *thou wilt ſend*. The Chaldee, and Thargum Ieruſalemy, tranſlate, *by the hand of him whom it is meet to ſend*: and the Greeke thus, *chooſe another able man whom thou wilt ſend*. Moſes foreſeeing the greatneſſe of the worke, would withdraw his ſhoulder, through infirmity: God hereby foreſhewing the imperfection of Moſes adminiſtration, and impoſſibility of the law to bring men to perfection; when Moſes could not bring Iſrael into the promiſed land: *Deut.* 3.24,25,27,28. *Rom.* 8. 3. *Heb.* 7. 19. The *hand* of one, is uſually put for his *miniſterie*: as Moſes now was ſent of God *by the hands of the Angell which appeared to him in the buſh*; *Act.*7.35. See *Exod.*9.35. *Pſal.* 77.21. *Hag.* 1. 1. *Mal.* 1. 1. 13

Verſ. 14. *ſpeaking ſpeake*] that is, *ſpeake well* and eloquently. Thus God diſtributeth his gifts by meaſure; diverſly; *to one is given by the ſpirit, the word of wiſdome; to another, the word of knowledge; to another, kindes of tongues; to another, the interpretation of tongues*; *&c.* 1 *Cor.* 12.8.10. So among the Apoſtles, 2 *Cor.* 11. 6. and 10.10. *Mar.*3.17. Of this *Aaron*, ſee after in *Exod.* 6. 20.26. 14

Verſ.15. *the words*:] which I have ſpoken to thee; as the Greeke ſaith, *my words*. God ſignifying heereby, that the Prieſts (which came of Aaron) ſhould receive their doctrine from the Law, which was given by Moſes: as *Ezek.* 44. 24. *Mal.* 4. 4. *Levit.* 6. 8,9. *I will be*] the Chaldee ſaith, *my word ſhall be*: the Greeke, *I will open thy mouth*: as *verſ.*12. 15

Verſ. 16. *he ſhall be*] or, *it ſhall be* that *he ſhall be*: the word is doubled, for more vehemency and aſſurance. *a mouth*] that is, *a ſpokeſman*, or as the Chaldee ſaith, *an interpreter*. In *Exod.* 7. 1. he is called his *Prophet*. *a God*] the Chaldee ſaith (*Rab*, that is,) *a Maſter*: and the Ieruſalemie Thargum addeth, *an inquirer of Doctrine from before the Lord*. The Greeke tranſ- 16

lately, *in things* pertaining *to God*: which very phraſe Paul uſeth in *Hebr.* 5. 1. The Hebrew *Elohim*, God, is after attributed to Iudges and Magiſtrates, *Exod.* 22. 8, 9. *Pſalm.* 82. 6. and the reaſon is rendred by Chriſt, *becauſe the word of God is given to them*, *Ioh.* 10. 34, 35. Here Moſes, though the younger brother (*Exod.* 7. 7.) is preferred before Aaron his elder: ſo God oftentimes diſpoſed: ſee *Gen.* 25. 23. and 48. 19.

17 Verſ. 17. *this rod*] *which was turned into a ſerpent*, as the Greeke addeth for explanation: In *verſ.* 20. it is called *the rod of God*; it was before Moſes ſhepherds ſtaffe.

18 Verſ. 18. *Iether*] called after, *Iethro*: in Greeke *Iothor*: ſee *Exod.* 3. 1. *in peace*] or, *with peace*: the Greeke tranſlateth, *with health* or *welfare*.

19 Verſ. 19. *thy ſoule*] that is, *thy life*; as *Geneſis* 19. 17. So the Chaldee well explaineth it, *that ſought to kill thee*. Though ſometime to *ſeeke the ſoule*, is taken in the good part, as, *none ſeeketh for my ſoule*, *Pſalm.* 142. 5. that is, *careth* for me or for my life: yet uſually it ſignifieth, ſeeking to kill one; and is ſometime explained, *ſeeking the ſoule to take it away*; as 1 *King.* 19. 10. This phraſe is often uſed. So *Mat.* 2. 20.

20 Verſ. 20. *ſonnes*] two, *Gerſhom and Eliezer*, *Exodus* 18. 3, 4. *an aſſe*] the Greeke tranſlateth *aſſes*, as moe than one: and often the Hebrew putteth the ſingular, for many. See *Geneſis* 3. 2. This may argue Moſes poore eſtate, as Chriſts, *Zachar.* 9. 9. *rod of God*] that is, which God had appointed him to worke miracles with, as *verſ.* 3. 17. So the Chaldee explaineth it, *the rod whereby myracles ſhould be done, from before the Lord*. So in *Exod.* 17. 9.

21 Verſ. 21. *have put*] or, *ſhall put in thy hand*, that is, give thee power to doe. What *wonders* ſignifie, ſee on *Exodus* 7. 3. *make ſtrong*:] or, *make firme, faſt, obſtinate*, and *hard*; that he ſhall not remit or yeeld: therefore in *Exodus* 7. 3. God uſeth another word, *I will harden*; and ſo the Greeke tranſlateth this heere. As before God *turned* Pharaohs heart, to hate his people, (*Pſalme* 105. 25.) ſo now he is ſaid to *make ſtrong*, and to *harden* his heart; and of King Sichon, the Lord *hardned his ſpirit, and made his heart ſtrong* (or *obſtinate*) *Deutr.* 2. 30. and *hardned the hearts* of the other Canaanites, *Ioſhua* 11. 20. and *made fat*, and *hardned the hearts* of the Iſraelites, *Eſay* 6. 10. *John* 12. 40. and gave them *the ſpirit of ſlumber*, *Romans* 11. 8. As hardneſſe is ſinne, ſo Pharaoh hardned his owne heart, *Exodus* 9. 34. and ſo all wicked men, *Pſalme* 95. 8. but as it is a judgement and puniſhment for ſinne, God hardneth; uſing hereunto ſundry meanes; ſometime withdrawing his outward word and workes, *Pſalme* 147. 19, 20. *Matth.* 11. 21. 23. ſometime the inward working of his ſpirit, *Geneſ.* 6. 3. and ſending outward meanes to deceive them, 1 *Kings* 22. 20. 23. or ſtrong deluſions to blinde their mindes, 2 *Theſſal.* 2. 10, 11. *Romans* 11. 8. 10. or making his word (which they abuſe) to be the ſavour of death unto them, 2 *Corinth.* 2. 15, 16. 1 *Pet.* 2. 8. or, giving them over to a reprobate minde, *Romans* 1. 28. or to Satan to be blinded and deluded unto deſtruction, 2 *Corinth.* 4. 4. 1 *Kings* 22. 22. 2 *Theſſal.* 2. 9. 12. So God is ſaid to *determine* and to doe thoſe things but juſtly; which the wicked of their owne accord, doe alſo ruſh into moſt unjuſtly; as *Acts* 4. 27, 28. 2 *Samuel* 12. 11, 12. And *he hath mercie on whom he will*; *and whom he will be hardneth*, *Romanes* 9. 18. The Hebrew Doctors, though they erre about mans free-will, yet ſay, *that it may be a man ſinneth ſo great a ſinne, or ſo many ſinnes, as judgement is given from the Iudge of truth, that vengeance be taken on the ſinner, for the ſinnes that he hath done willingly and wittingly; and that repentance be with-holden from him, and leave is not permitted him to turne from his wickednesſe; but that hee die and periſh in the ſinne that he hath done. This is that which the holy bleſſed (God) ſaith by the hand of Eſaias; Make the heart of this people fat, &c. (Eſay* 6. 10.) *Likewiſe he ſaith, But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, untill the wrath of the Lord aroſe againſt his people, till there was no healing*, (2 *Chron.* 36. 16.) *as if he ſhould ſay, they ſinned willingly, and multiplied their treſpaſſes, till they were condem-*

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ned to have repentance with-holden from them, for that is the healing. Therefore it is written in the Law, And I will make ſtrong the heart of Pharaoh; becauſe Pharaoh ſinned of himſelfe firſt, and did evill unto Iſrael which were ſtrangers in his land, as it is ſaid, Come on, let us deale wiſely with them, (Exod. 1. 10.) he gave ſentence, that repentance ſhould be with-holden from him, till vengeance were taken on him: Therefore God hardned his heart. And why then ſent he unto him by the hand of Moſes ſaying, let (my people) goe, and repent thou, when as God had ſaid unto him; but thou and thy ſervants, I know that yee will not yet feare, &c. (Exodus 9. 30.) And indeed, for this, have I raiſed thee up, &c. Exod. 9. 16, &c.) To the end that hee might make knowne to thoſe that come into the world, that when God with-holdeth repentance from a ſinner, hee cannot repent; but ſhall die in his wickedneſſe which he did at the firſt of his owne accord. Maimony treat. of Repentance, chap. 6. S. 3. Whereas the Rabbine ſaith of *repentance*, that *that is the healing:* we may better ſay, that *the forgiveneſſe of ſinnes* upon their repentance and faith in God is *the healing:* for whereas it is written, leſt they *ſhould be converted and I ſhould heale them, Matth.* 13. 15. another Euangeliſt expoundeth it, leſt they *ſhould be converted, and their ſins ſhould be forgiven them, Mar.* 4. 12. With his other doctrine, of God *withholding repentance* from ſome ſinners, we may compare that of the Apoſtle, in *Heb.* 6. 4, 6. of thoſe whom it is *impoſſible to renew unto repentance.*

22 Verſ. 22. *my firſt borne*] This ſheweth both the right which God had in them, and the love which he bare unto them: *Geneſ.* 22. 2. *Pſalme* 89. 28. 1 *Iohn* 3. 1. This grace Iſrael obtained by adoption in Chriſt, *Iohn* 1. 12. *Rom.* 8. 14, 15. *Hebr.* 12. 23. *Hoſ.* 11. 1. And by *Iſrael* here is meant the *people*, the ſonnes or *Church* of Iſrael; as *all Iſrael*, 1 *Kings* 8. 62. is in *verſ.* 63. *all the ſonnes of Iſrael*, and in 2 *Chron.* 7. 4, 5. called *all the people*. So, *all Iſrael*, 2 *Chron.* 10. 3. is expounded, *all the Church (or congregation) of Iſrael*, 1 *Kings* 12. 3. Howbeit as the like ſpeech in *Hoſ.* 11. 1. is applied unto Chriſt himſelfe, *Matth.* 2. 15. ſo is this place by the Hebrew Doctors in their Midras (or Comment) *on Pſal.* 2. 7.

Verſ. 23. *And I*] or *Therefore I:* ſee *Gen.* 31. 44. 23

ſay unto thee] This manner of ſpeech is with authority, as *commanding:* ſo the Greeke tranſlateth the word, in *Ioſ.* 11. 9. and *ſay*, in *Luke* 9. 54. and 4. 3. is for *command:* and a thing *ſpoken* in Gods name, 1 *Chron.* 21. 19. is ſaid to be *commanded*, 2 *Sam.* 24. 19. and that which in *Mark.* 7. 13. is called *the word of* God, is in *Matth.* 15. 6. called his *commandement*. *ſend away*] that is, by thy word, *let my ſonne goe*, or ſuffer him *to goe*; to wit, willingly: as that which in *Marke* 5. 12. is written, *Send us into the ſwine*; is in *Matthew* 8. 31. and *Luke* 8. 32. *Suffer us to goe*. And it is meant here, of letting them goe free out of their ſervitude, (as after, this word is uſed in like caſes, *Exodus* 21. 26, 27.) for Egypt was *the houſe of ſervants*, *Exodus* 20. 1. and 1. 13. *thy firſt borne*] not onely of Pharaoh, but of all the Egyptians, as was fulfilled *Exodus* 12. 29. and upon all the hoaſt of Pharaoh, *Exod.* 14. 28.

Verſ. 24. *the way*] towards Egypt. 24

Iehovah] the Greeke and Chaldee tranſlate, *the Angell of the Lord. to kill him:*] that is, *Moſes*; who for neglect of circumciſing his ſonne, was guilty of cutting off by the law of God, *Geneſis* 17. 14. This ſeveritie God uſed towards Moſes, who was going to take charge of the Church of God, and yet had ſuch corruption in his owne family, as that the ſeale of the righteouſneſſe of faith in Chriſt, was therein omitted; an evill example to all Iſrael. So the Hebrew Doctors, (as the *Zohar* upon this place) frame a ſpeech from hence, that God ſhould ſay unto Moſes, *Thou art going to deliver Iſrael, and to bring downe a mighty king: and thou thy ſelfe haſt caſt away my covenant from thee.* Others of them write, that except the tribe of Levi, of whom it is ſaid, *they kept thy covenant, Deutr.* 33. 9. all Iſrael beſides, omitted the covenant of circumciſion in Egypt, and were circumciſed there by Moſes; that they might eat the paſſeover,

according to the law, *Exod.* 12. 48. *Maimony in Miſneh; tom* 2. in *Aſure biah; c.* 13. *S.* 2.

25 Verſ. 25. *ſharpe ſtone*] or, *ſharpe* knife: but both Greeke and Chaldee verſions, call it *a ſtone*: the Hebrew hath the name of *edge*, or *ſharpneſſe*, *Pſalme* 89. 44. and *a ſtone-rocke* is ſo called for the ſharpneſſe of it. So in *Joſ.* 5. 2. *make thee knives of edges*, (that is, *ſharpe knives*,) or *of ſtones*. *caſt it*] Hebrew, *made it touch his feet*: the Chaldee ſaith, *brought it neere before him*. Hereby, Moſes feet ſeeme to be meant: howbeit, the Ieruſalemy Thargum expoundeth it, *the feet of the Deſtroyer*, meaning of the Angell that came to kill Moſes. The Greeke tranſlateth, *ſhe fell at his feet*. *a husband*] or, *a bridegroome of bloods*; that is, *a bloudy bridegroome* or *husband*: as *a man of bloods*, 2 *Sam.* 16. 7. is a cruell bloudy man: ſo here Zipporah ſeemeth in indignation againſt her husband, thus to call him. Some thinke the childe is thus called, becauſe in the day of the circumciſion, it is as eſpouſed unto God by the ſeale of the covenant. The Chaldee tranſlateth it, *for the bloud of this circumciſion, let my husband be given me.*

26 Verſ. 26. *he let him goe*] or, *left off (ſlaked) from him*: by *he*, meaning God, who ſought before to kill Moſes, *verſe* 24. So the Thargum Ieruſalemy ſaith, *the Deſtroyer let him goe.* *a husband, &c.*] here the Chaldee paraphraſeth thus, *had it not beene for the bloud of this circumciſion, my husband muſt needes have beene killed.* And it is like that upon this occaſion and trouble, Zipporah with her children was ſent backe againe from hence, to her fathers houſe, as appeareth by *Exod.* 18. 2, 3.

27 Verſ. 27. *of God*] that is, mount Horeb; *where the glory of the Lord had beene revealed*, ſaith the Chaldee paraphraſt. See *Exodus* 3. 1. And now God ſhewed that mercy to Aaron, which after he rehearſed to Ely, one of his poſterity, 1 *Sam.* 2. 27, 28. *Did not I plainely appeare unto the houſe of thy father, when they were in Egypt &c.*

30 Verſ. 30. *Aaron ſpake*] as God ordained, *verſ.* 16. *he*] that is, *Moſes did*, as was appointed, *verſ.* 17. and the *ſignes* were thoſe three forementioned, *verſ.* 3. *&c.*

Verſ. 31. *heard*] that is, hearkned gladly 31
to this joyfull tidings, as God fore-told, *Exod.* 3. 18. therefore the Greeke tranſlateth it, *and they reioyced that the Lord had viſited.* And the Holy Ghoſt ſheweth ſuch force to be in the Hebrew word; for when one Prophet ſaith, *Ezekias heard* (or *hearkened*) 2 *King.* 20. 13. another ſaith, *Ezekias was glad*, *Eſa.* 39. 2. *viſited*] to wit, in mercy: the Chaldee ſaith, *remembred.* See *Gen.* 21. 1. *Luk.* 1. 68. *ſeene*] to wit, with commiſeration, as *Exod.* 3. 7. *bended downe the head*] this was a geſture of humiliation, with the *face toward the ground*, as is expreſſed in 2 *Chron.* 20. 18. *Exod.* 34. 8. *bowed themſelves*] or, *worſhipped*; *fell downe proſtrate.* This was another humble geſture, uſed in reverence and thankſgiving; as *Gen.* 24. 26. *Exod.* 12. 27. 1 *Chron.* 29. 20. 2 *Chron.* 29. 30. *Nehem.* 8. 6. There were alſo two other geſtures of honour, *kneeling*, 2 *Chron.* 6. 13. and *bending* (or *bowing*) of the body, 2 *Chron.* 29. 29. and theſe three are all mentioned in *Pſalm.* 95. 6. They differed one from another: the *bending of the head* was the leaſt, and it was the bowing downe of the face only. The *bending of the body*, was when the whole body was bent downward, the face towards the knees. *Kneeling*, was upon the knees, a geſture commonly knowne. *Bowing of themſelves* (or *worſhip*) was with falling downe upon their face on the ground, their hands and feet diſplayed. Wherefore that which one Euangeliſt calleth worſhipping, *Matt.* 8. 2. another calleth *falling on the face*, *Luk.* 5. 12. So the Hebrew cannons alſo diſtinguiſh them, ſaying; *The bending of the body, ſpoken of in any place, is towards the knees*, (the bowing of *all the joynts of the backe bone*, ſo that he maketh *his body as a bowe*:) *the bending of the head, is with the face* (or *countenance*) downeward: *the bowing of ones ſelfe* (or *worſhipping*) *is the diſplaying of hands and feet, till he be proſtrate with his face on the earth*; *Maimony in Miſn.* treat. of *Prayer, c.* 5. *S.* 12, 13. Here the Iſraelites ſhewed by theſe geſtures, their reverence to Gods word, and thankfulneſſe: the

the Hebrew Doctors (as in the *Zohar* upon this place) ſay, that *the bending of the head with the face toward the ground, was for to eſcape judgement: and the bowing of themſelves* (or *worſhipping*) *was for to obtaine mercy:* and that *the bending of the head, was before the worſhipping; according to the myſterie of the Sin-offring before the Burnt-offring.* The order of which ſacrifices may be ſeene in *Exod.* 29. 14. 18. *Lev.* 8. 14. 18. and 14. 19, 20. and 15. 15. and 16. 11. 15. 24.

CHAPTER V.

1. *Moſes and Aaron doing their meſſage to Pharaoh, are reſiſted and rebuked.* 5. *The Iſraelites taske increaſed.* 14. *Their officers beaten.* 15. *Their complaints checked.* 19. *They crie out upon Moſes and Aaron.* 22. *Moſes complaineth unto God.*

1 AND afterward, Moſes and Aaron went in, and ſaid unto Pharaoh; Thus ſaith Iehovah, the God of Iſrael, Send away my people, that they may keepe a feaſt unto me in
2 the wilderneſſe. And Pharaoh ſaid, Who *is* Iehovah, that I ſhould obey his voice, to ſend away Iſrael? I know not Iehovah, neither will I
3 ſend away Iſrael. And they ſaid, The God of the Hebrewes hath met with us: let us goe wee pray thee, three dayes journey into the wilderneſſe, and ſacrifice unto Iehovah our God, leſt he fall upon us with peſtilence, or with the ſword. And
4 the king of Egypt ſaid unto them; Wherefore doe ye Moſes and Aaron, cauſe the people to ceaſe from their works? Get ye to your burdens.
5 And Pharaoh ſaid; Behold, the people of the land now *are* many, and ye make them to reſt from their burdens. And Pharaoh commanded, in that day, the taske-maſters 6
of the people, and their officers, ſaying, Ye ſhall not any more give 7
ſtraw to the people, to make bricks, as heretofore: let them goe and gather ſtraw for themſelves. And the 8
tale of the bricks, which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof; for they *be* idle, therefore they crie out ſaying, Let us goe *and* ſacrifice to our God. Let the worke 9
be made heavie upon the men, and let them labour therein, and let them not regard vaine lying words. And the taske-maſters of the people 10
went out, and their officers, and ſaid unto the people, ſaying; Thus ſaith Pharaoh, I *will* not give you ſtraw. Goe yee, take you ſtraw 11
where you can finde *it*: yet not ought of your worke ſhall be diminiſhed. And the people was ſcat- 12
tered abroad thorow all the land of Egypt, to gather ſtubble in ſtead of ſtraw. And the taske-maſters haſted 13
them ſaying, Fulfill your workes, *every* dayes taske in his day, as when there was ſtraw. And the officers 14
of the ſonnes of Iſrael, which Pharaohs taske-maſters had ſet over them, were beaten, ſaying, Wherefore have ye not fulfilled your appointed *taske* to make bricke, both yeſterday and to day, as heretofore? And the officers of the ſonnes of Iſ- 15
rael came, and cried out unto Pharaoh,

raoh, ſaying, Wherefore doeſt thou
16 thus to thy ſervants? *There is* no ſtraw given unto thy ſervants, and *they* ſay to us, make bricks: and behold, thy ſervants *are* beaten, and
17 *it is* the ſinne of thy people. And he ſaid, ye *are* idle, *ye are* idle: therefore ye ſay, let us goe, *and* ſacrifice
18 to Iehovah. Now therefore, goe worke, for ſtraw ſhall not be given you, yet ſhall ye deliver the tale of
19 bricks. And the officers of the ſonnes of Iſrael did ſee them in evill, ſaying, Yee ſhall not miniſh *ought* from your bricks, *every* dayes
20 taske in his day. And they lighted upon Moſes and Aaron, ſtanding to meet with them, as they came forth
21 from Pharaoh. And they ſaid unto them; Iehovah looke upon you, and judge, becauſe you have made our ſavour to ſtinke in the eyes of Pharaoh, and in the eyes of his ſervants; to give a ſword into their
22 hand, to ſlay us. And Moſes returned unto Iehovah, and ſaid; Lord, wherefore haſt thou done evill to this people; wherefore *is* it
23 *that* thou haſt ſent me? For ſince I came to Pharaoh, to ſpeake in thy name, he hath done evill to this people; and delivering thou haſt not delivered thy people.

Annotations.

1 SEnd away] let goe out of thy ſervitude: ſee the notes on *Exod.* 4. 23. *keepe a feaſt*] The firſt ſignification of the Hebrew word *chagag*, is to *dance*, 1 *Sam.* 30. 16. or, to *turne round*, *Pſalm.* 107. 27. and ſecondly it is applied to *keeping a feaſt* religiouſly, which was with eating, drinking, dancing, and mirth, *Iudg.* 21. 19. 21. *Deut.* 16. 15. figuring out our ſpirituall joyes for redemption by Chriſt, 1 *Cor.* 5. 8. *Nah.* 1. 15. This ſhould Iſrael have celebrated *to the Lord*; but they performed it to *an idoll, the worke of their owne hands*, *Exod.* 32. 6. 19. *Act.* 7. 41. Among the heathens, they obſerved alſo ſuch rites, *ſacrificing* to their Gods, with *dances*, &c. *Sophocles in Electra. Plutarch in Theſeo.*

Verſ. 2. *Who* is *Iehovah*] The Chaldee paraphraſeth, *The name of the Lord is not revealed unto me, that I ſhould obey his word, &c.* Such an anſwer God foretold, that he would give, *Exod.* 3. 19. *I know not*] againe the Chaldee turneth it, *the name of the Lord is not revealed unto me.* 2

Verſ. 3. *hath met*] See *Exod.* 3. 18. The Greeke tranſlateth, *hath called us.* *journey*] or *way*: ſee *Exod.* 3. 18. *fall upon*] or *meet us*, as *verſe* 20. and *Gen.* 32. 1. but when there is added *the ſword*, or the like, it ſignifieth *falling upon*, as *Iudg.* 8. 20, 21. 3

peſtilence] or *mortalitie*. The Greeke and Chaldee tranſlate it here and oftentimes, *death*. So the Holy Ghoſt putteth *death*, for the peſtilence, in *Rev.* 6. 8. from *Ezek.* 14. 21. The Hebrewes (who had orders for faſting and prayer in time of peſtilence) ſeeme alſo not to reſtraine it to that contagious ſickneſſe, which wee commonly call the *peſt* or *plague*; but count all extraordinary and continued mortalitie; the peſtilence; if it be among five hundred ſtrong men, that three die in three dayes one after another; and ſo in all number above that. Their words are; *What is the Peſtilence (Deber?) A citie wherein are five hundred footmen*, (that is, ſtrong and luſtie men, as *Exod.* 12. 37.) *if there goe out of it* (that is, be buried) *three dead men in three dayes one after another*; *loe, this is Deber (the peſtilence.) If they goe out in one day, or in foure dayes, it is not the peſtilence. If there be in it a thouſand, and there goe out of it ſix dead men in three dayes*

dayes one after another, this is the peſtilence: if they goe out in one day, or in foure, it is not the peſtilence. And ſo (in others) according to this computation. But no women, or children, or old men that have left off working, are at all reckoned for men in this caſe. Maimony in Miſneh in Tagnanioth (or treat. of Faſting) chapter 2. S. 5. *ſword*] this ſignifieth *warres*, *Micha* 4. 3. and as the Greeke and Chaldee tranſlate it, *ſlaughter*: the Apoſtle joyneth both in one, mentioning *the ſlaughter of the ſword*, *Hebrews* 11. 37. it was one of Gods *foure ſore judgements*, wherewith hee uſed to chaſtiſe his people for their ſinnes, *Ezekiel* 14. 17. 21. And not the Egyptians onely, but Iſrael might alſo feare theſe plagues, for their Idolatry in Egypt, *Ezekiel* 20. 7, 8. Which therefore they ſought to turne away, by humiliation and ſacrifice to God in the wilderneſſe. And it is a rule among the Iewes, to faſt and pray in the time of warre; yea *though it be* (as they ſay) *the ſword of peace: as when heathens make warre with heathens, and they paſſe by the place of Iſrael; although there be no warre betwixt them and Iſrael, yet this is a diſtreſſe, and they humble themſelves for it: for it is ſaid, and the ſword ſhall not paſſe through your land, (Levit. 26. 6.) It is a generall rule, that the ſight of warre is a diſtreſſe. Maimony in Tagnanioth, chap. 2. S. 4.*

4 Verſ. 4. *ceaſe*,] as *free*, and *at liberty*: the Greeke tranſlateth, *doe yee turne away the people*. The Miniſters of God are charged by Pharaoh, as authors of ſedition among his ſubjects. So were Chriſt and his Apoſtles, *Luke* 23. 2. 5. *Acts* 24. 5. *your burdens*] The Chaldee ſaith, *your ſervice*; the Greeke, *every one of you to his workes*.

5 Verſ. 5. *of the land*] meaning the Iſraelites in the land: therefore the Greeke explaineth it thus, *behold now this people is multiplied in the land*.

6 Verſ. 6. *taskemaſters of the people*] or, *exactors among the people*; but both Greeke and Chaldee tranſlate it *of*: and ſo Moſes ſpeaketh in *verſe* 10. *officers*] the Greeke tranſlateth them *Scribes*: ſo in *verſ.* 10. 14. and uſually.

Verſ. 7. *any more give*] Hebrew, *adde to give*. Here the word of God cauſed afflictions to increaſe. And in Iſrael wee may ſee a figure of our calling, (for *all theſe things hapned unto them for types*, 1 *Corinth.* 10, 11.) they firſt had the word of promiſe, which cauſed them to beleeve, *Exodus* 4. 30, 31. then followeth affliction, greater than ever before; which almoſt diſcourageth them, *Exodus* 5. 21.-23. after that came their deliverance with great glory, for which they ſang the praiſes of God, *Exodus* 13. and 14. and 15. So by the word preached, the Church of Chriſt was gathered, *Acts* 2. 41. &c. Then followed great perſecution, *Acts* 8. 1. and 9. 1. and 12. 1. &c. Againſt which they were confirmed in grace, by expectation of glory in the kingdome of God, *Acts* 14. 22. And this is the continuall courſe of the Goſpell; 1 *Theſſ.* 1. 6, 10 and 2. 14. and 3. 2, 3, 4. 2 *Theſſal.* 1. 4, 5, 6, 7. 1 *Peter* 1. 3.-9. and 4. 12, 13, &c. *heretofore*] Hebr. *yeſterday, and the third day before*: ſee *Gen.* 31. 2. ſo after, *verſ.* 8. 14, &c. 7

Verſ. 8. *idle*] or, *lazie*: *ſlacke*: ſo *verſ.* 17. *and ſacrifice*] or, *let us ſacrifice*: which manner of ſpeech noteth their importunity: but the Greeke ſupplieth the word *and*. So after, *verſ.* 17. 8

Verſ. 9. *labour*] or, *doe*; that is, *be doing*, or *buſie themſelves*; and ſo the Chaldee ſaith, *let them buſie themſelves therein, and not buſie themſelves in idle words*: So in *Matthew* 20. 12. *theſe laſt have done*, (that is, *have laboured*) but *one houre*. Likewiſe in *Exodus* 31. 4, 5. where *doing*, is uſed for *working*. The Greeke here tranſlateth it *care*. *vaine lying words*] Hebr. *words of lying*: which the Greeke tranſlateth *vaine words*. *Vanity and falſhood*, are uſed one for another, as is noted on *Exod.* 20. 7. 9

Verſ. 13. *taske*] Hebr. *word*, or *thing*: which in this caſe, was their appointed taske. So *verſ.* 19. 13

Verſ. 14. *of the ſonnes of Iſrael*] that is, which were Iſraelites; and the Greeke explaineth 14

explaineth it thus, *the ſcribes of the linage of the ſonnes of Iſrael.* The *taske-maſters* therefore, were Egyptians; the *officers* were Iſraelites, appointed to overſee and hold the people to worke; as the 15. and 16. verſes alſo manifeſt: theſe were oppreſſed and beaten; ſo the bondage was great, and univerſall. *ſaying*] that is, and *ſaid unto*, by Pharaohs taske-maſters. An Hebrew phraſe, whereof ſee the annotations on *Gen.* 2. 3. and 6. 20.

16 Verſ. 16. it is *the ſinne* &c.] or, *ſinne* is laid upon *thy people*: It may bee underſtood of the Egyptians, as if the *ſinne* or fault were theirs; and ſo the Chaldee explaineth it, *Thy people ſinneth againſt them*; that is, againſt thy ſervants the Iſraelites. Or, *ſinne* (and ſo, *puniſhment*) is laid upon *thy people*, us the iſraelites, without cauſe: and ſo the Greeke tranſlateth, *wilt thou therefore wrong thy people? Sinne*, is often uſed for *puniſhment*: See *Gen.* 4. 7.

19 Verſ. 19. *them in evill*] that is, both *themſelves*, (as the Greeke tranſlateth it) and the people over whom they were, to be in an evill caſe. *ſaying*] underſtand, from *verſe* 13. and 18. the *taske-maſters*, and the *king* alſo *ſaying*: or, *after it was ſaid*: ſee *verſe* 14.

20 Verſ. 20. *lighted upon*] that is, *met with* as unlooked for; or *fell upon* them, with hard words: as *verſe* 21. It is the word uſed before, in *verſe* 3. and *Gen.* 28. 11.

21 Verſ. 21. *judge*] the Chaldee ſaith, *be avenged.* An intemperate ſpeech, and an example of great infirmitie; imputing the cauſe of their troubles, to Gods miniſters; forgetting their former faith and thankfulneſſe, *Exod.* 4. 31. *to ſtinke*] that is, as the Greeke explaineth it, *to be abhorred*: ſee *Gen.* 34. 30. *to give*] or, *and hath given*: as, *to hold the* arke, 1 *Chron.* 13. 9. is expounded, *and held* it, 2 *Sam.* 6. 6.

23 Verſ. 23. *delivering thou &c.*] that is, *thou haſt not at all delivered*, nor ſhewed any likelihood as yet thereof. And here Moſes himſelfe bewraieth the remnants of his former infirmitie, *Exod.* 4. 10. 13.

Chapter VI.

1. God comforteth Moſes, renewing his promiſe by his name Iehovah; *5. and remembrance of his covenant. 6. He ſendeth him with theſe comforts unto Iſrael: 9. but they hearken not unto him. 11. He ſendeth him againe to Pharaoh, though Moſes is loth to goe. 14. The genealogie of Reuben, 15. of Simeon, 16. of Levi, of whom came Moſes and Aaron. 28. A repeating of Moſes miſſion to Pharaoh, and his exception againſt it.*

AND Iehovah ſaid unto Moſes; 1
Now ſhalt thou ſee what I will doe to Pharaoh; for by a ſtrong hand ſhall he ſend them away, and by a ſtrong hand ſhall he drive them out of his land.

ס ס ס

AND God ſpake unto Moſes, and 2
ſaid unto him, I *am* Iehovah. 3
And I appeared unto Abraham, unto Iſaak, and unto Iakob, by *(the name of)* God Almightie: but *by* my name Iehovah was I not knowne to them. And alſo, I eſtabliſhed my 4
covenant with them, to give unto them the land of Canaan, the land of their ſojournings, in the which they ſojourned. And alſo, I have 5
heard the groaning of the ſonnes of Iſrael, whom the Egyptians keepe in ſervitude; and I have remembred my covenant. Therefore ſay thou 6
unto the ſonnes of Iſrael; I *am* Iehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their ſervitude, and I will redeeme you with a ſtretched-out arme, and with great

7 great iudgements. And I will take you to mee for a people, and I will be to you a God, and ye ſhall know that I *am* Iehovah your God, which bringeth you out from under the
8 burdens of the Egyptians. And I will bring you in unto the land, which I did lift up my hand to give it to Abraham, to Iſaak, and to Iakob: and I will give it to you *for* an heritage, I *am* Iehovah. And
9 Moſes ſpake ſo unto the ſonnes of Iſrael: but they hearkned not unto Moſes, for anguiſh of ſpirit, and for
10 hard ſervitude. And Iehovah ſpake
11 unto Moſes, ſaying; Goe in, ſpeake unto Pharaoh king of Egypt, that he ſend away the ſonnes of
12 Iſrael, out of his land. And Moſes ſpake before Iehovah, ſaying, Behold, the ſonnes of Iſrael have not hearkned unto me; and how ſhall Pharaoh heare me, and I *am* of un-
13 circumciſed lips? And Iehovah ſpake unto Moſes and unto Aaron, and gave them a charge unto the ſonnes of Iſrael, and unto Pharaoh the king of Egypt, to bring forth the ſonnes of Iſrael out of the land
14 of Egypt. Theſe *be* the heads of their fathers houſes: the ſonnes of Reuben the firſt-borne of Iſrael; Enoch and Phallu, Hezron and Carmi; theſe *be* the families of Reu-
15 ben. And the ſonnes of Simeon; Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Saul, the ſonne of a Canaanitiſſe; theſe *are*
16 the families of Simeon. And theſe *are* the names of the ſonnes of Levi, *according* to their generations; Gerſhon, and Kohath, and Merari; and the yeeres of the life of Levi *were* an hundred ſeven and thirtie yeeres.
17 The ſonnes of Gerſhon, Libni and Shimei, *according* to their families.
18 And the ſonnes of Kohath, Amram and Iſhar, and Hebron, and Vzziel: and the yeeres of the life of Kohath *were* an hundred three and thirtie
19 yeeres. And the ſonnes of Merari, Mahali and Muſhi: theſe *are* the families of Levi, *according* to their
20 generations. And Amram tooke Iochebed his aunt unto him to wife, and ſhe bare to him Aaron and Moſes: and the yeeres of the life of Amram *were* an hundred ſeven and
21 thirtie yeeres. And the ſonnes of Iſhar; Korah and Nepheg, and Zi-
22 chri. And the ſonnes of Vzziel; Miſael and Elſaphan, and Sithri.
23 And Aaron tooke Eliſabet, daughter of Amminadab, ſiſter of Naaſſon, unto him to wife, and ſhe bare unto him Nadab, and Abihu, Eleazar,
24 and Ithamar. And the ſonnes of Korah; Aſſir and Elkanah, and Abiaſaph: theſe *are* the families of
25 the Korhite. And Eleazar ſonne of Aaron, tooke unto him *one* of the daughters of Putiel, unto him to wife, and ſhe bare unto him Phinehas: theſe *are* the heads of the fathers of the Levites, *according* to their families.
26 This *is that* Aaron and Moſes, unto whom Iehovah ſaid, Bring out the ſonnes of Iſrael from the land of Egypt, according to their armies.
27 Theſe *are* they

which ſpake to Pharaoh king of Egypt, to bring out the ſonnes of Iſrael from Egypt; this Moſes, and
28 Aaron. And it was, in the day *when* Iehovah ſpake unto Moſes, in
29 the land of Egypt: That Iehovah ſpake unto Moſes, ſaying, I *am* Iehovah: ſpeake thou unto Pharaoh king of Egypt, all that I ſpeake unto
30 thee. And Moſes ſaid before Iehovah; Behold, I *am* of uncircumciſed lips; and how ſhall Pharaoh hearken unto me?

Annotations.

1 BY *a ſtrong hand*] that is, by force and conſtraint, God even compelling him thereto by his judgements: as *verſe 6.* and *Exodus* 3. 20. This was fulfilled *Exodus* 12. 31. 33. and 13. 3, 9. celebrated alwaies after, *Deutr.* 6. 21, 22. and 26. 7. 8. *Pſalme* 136. 10, 11, 12. *Ierem.* 32. 20, 21. *Dan.* 9. 15.

ס ס ס] Here beginneth the fourteenth Section or Lecture of the Law; called of the beginning of the third verſe, *And I appeared.* See *Gen.* 6. 9. and 28. 10.

3 Verſ. 3. *Almighty*] or, *Allſufficient*: ſee *Gen.* 17. 1. The Greeke tranſlateth, *being their God.* The two titles here expreſſed, *Æl, God*; and *Shaddai, Almighty*; are not uſed in Scripture till Abrahams time, and in ſpeech to him, *Gen.* 14. 18. and 17. 1. *name Iehovah:*] which name denoteth both Gods being in himſelfe, and his giving of being unto (that is, the performance of) his word and promiſes; as is obſerved on *Gen.* 2. 4. in which latter reſpect he here ſaith, he *was not knowne* to their fathers *by this name*; (or as the Greeke and Chaldee tranſlate, he *manifeſted not*, nor *made knowne this name.*) They being ſuſtained by faith in Gods almighty power, without receiving the thing promiſed, *Acts* 7. 5. *Hebr.* 11. 9, 10. But now their children ſhould receive the promiſe, and ſo have full knowledge and experience of Gods power and goodneſſe, and of the efficacie of that his name *Iehovah*; which therefore they ſung to his praiſe, upon their full deliverance from the Egyptians, *Exodus* 15. 3. So upon performance of further promiſes or judgements, he ſaith, they *ſhall know* him to be *Iehovah*, *Eſay* 49. 23 and 52. 6. and 60. 16. *Ezek.* 28. 22, 23, 24, 26. and 30. 19, 25, 26. And Chriſt in whom all Gods promiſes are *yea and Amen*, 2 *Cor.* 1. 20. having fulfilled all things for our redemption, manifeſteth himſelfe by this name in the interpretation thereof, as that he is *Alpha and Omega, the beginning and the ending, the Lord who Is, and who was, and who Is to come, even the Almighty*: *Revel.* 1. 8. 17, 18. Otherwiſe neither *Abraham*, nor *Iſaak*, nor *Iacob* was without the knowledge of this name *Iehovah* altogether; for by it alſo in part, God revealed himſelfe to them; as *Gen.* 15. 7, 8. and 26. 24, 25. and 28. 13. But as the glorious miniſtration of the Law, is ſaid to have *no glory, in reſpect* of the excellent glory of the Goſpell, 2 *Cor.* 3. 10. ſo this is ſpoken by compariſon here. The Iewes of a long time have not uſed this name, but for it they reade *Adonai*, that is, *Lord.* One of themſelves hath written thus; *Why doe the Iſraelites pray in this world, and are not heard? Becauſe they know not the plaine name* [of God, which is Iehovah] *in the world to come,* [*the world*] *of the Meſſias, God will make it knowne unto them, and then they ſhall be heard. Ialkut, in Pſalm.* 91. This teſtimony is true upon them, not for the ſound of the letters, but for the want of faith in Chriſt, who is called *Iehovah our Iuſtice*: *Ierem.* 23. 6. when they ſhall be converted unto him, God will heare them, *Ioh.* 16. 23.

4 Verſ. 4. *eſtabliſhed*] or, *erected firme* and ſure: ſee *Gen.* 6. 18. this was done to Abraham, with expreſſe limitation of the time of Iſraels releaſe out of Egypt, *Gen.* 15. 13. 18. *ſojournings*] or, *peregrinations, pilgrimage*: ſee *Gen.* 17. 8. and 26. 3. and 35. 27.

6 Verſ. 6. *the burdens*:] the Greeke ſaith, *from the power*: the Chaldee, *from amidſt the tribulation*

tribulation of the ſeruitude of the Egyptians: ſo in *verſ.* 7. This mercie is remembred in *Pſal.* 81. 7. *ſtretched out*] that is, *lifted up on high*, as both Greeke and Chaldee doe explaine it: and it ſignifieth Gods might, and open manifeſtation, with continuance of the ſame againſt Egypt, till the redemption of Iſrael were fully performed, *Deut.* 4. 34. 2 *Kin.* 17. 36. *Eſa.* 9. 12. 17. 21.

7 Verſ. 7. *a God*] or, *for a God*: this was the covenant with Abraham: ſee *Gen.* 17. 7.

8 Verſ. 8. *lift up my hand*] that is, *ſweare*: as the Chaldee explaineth it, *I ſweare by my word to give it.* Of this ſigne ſee *Gen.* 14. 22. Hereof is that ſpeech, *Iehovah hath ſworne with his right hand* &c. *Eſa.* 62. 8. *will give it*] under which figure, eternall life in heaven was implied alſo to the faithfull; as is noted on *Gen.* 12. 5. which Paul confirmeth in *Heb.* 11. 10. 16. and the Hebrew Doctors ſay of this, that *it ſignified the Ieruſalem that is aboue.* R. *Menachem on Exod.* 6.

9 Verſ. 9. *anguiſh*] Hebr. *ſhortneſſe*, that is, *anger, griefe*, and *diſcouragement of ſpirit*; that they could not patiently endure their troubles: the Greeke tranſlateth it, *puſillanimitie* or *feebleneſſe of minde.* So the *ſhort of ſpirit*, is oppoſed to the man *ſlow to wrath*, Proverbs 14. 29. and *ſhortneſſe* of ſpirit in Iob, was *trouble* and *diſcouragement*, Iob 21. 4. A like phraſe is, of *ſhortneſſe of ſoule*, whereof ſee *Numb.* 21. 4. And this griefe and diſcouragement of Iſrael was ſo great, that they wiſhed rather to be *let alone that they might ſerue the Egyptians*, than to have any further proceeding in this buſineſſe, *Exod.* 14. 12. *ſeruitude*] or *bondage*, which was *upon them*, as the Chaldee addeth: the Greeke tranſlateth *for hard workes.* And this was the outward cauſe, added to their inward diſcouragement and little faith.

12 Verſ. 12. *of uncircumciſed lips*] Hebrew, *ſuperfluous*, (or *uncircumcided*) *of lips*: that is, as the Greeke tranſlateth, *not eloquent*; as the Chaldee ſaith, *of an heavy ſpeech*; the ſame which Moſes complained of before, in *Exodus* 4. 10. but figuratively ſpoken: as having *uncircumciſed lips*, that is, many *ſuperfluous words*, or unſanctified: and ſo unfit to ſpeake to the king. So Eſaias complained of *polluted lips*, *Eſay* 6. 5. Of this word *ſuperfluous*, ſee *Gen.* 17. 11.

Verſ. 13. *unto*] that is, as the Greeke addeth, *to goe in unto. to bring forth*] that is, *that they might bring forth*; ſo *verſe* 27. ſee the notes on *Gen.* 6. 19. Thus Gods worke and faithfulneſſe was not hindred by mens unfaithfulneſſe: neither was Iſrael ſaved for their owne righteouſneſſe; who from the firſt to the laſt, ſhewed themſelves rebellious, as Moſes after telleth them, *Deut.* 9. 4, 5, 6, 7. -24. 13

Verſ. 14. *heads*] that is, as the Greeke tranſlateth, *chiefe governours*, or *captaines.* This genealogie following, is to ſhew the naturall ſtocke of Moſes and Aaron Levites, *verſe* 26, 27. and the time of Iſraels deliverance, according to Gods promiſe, *verſ.* 16. 18. 20. *Enoch*] Hebrew *Chanoch*: in Greeke *Enoch*: ſee *Gen.* 46. 9. &c. 14

Verſ. 16. 137. *yeeres*] This mans age with his ſonnes, *verſe* 18. and nephewes, *verſ.* 20. ſerve for the opening of that ſpeech concerning Iſraels peregrination, *Exod.* 12. 40. ſee the notes there. 16

Verſ. 20. *his aunt*] that is, *his fathers ſiſter*, as ſaith the Chaldee paraphraſe in the Maſorites bible: but the Chaldee ſet out by Arias Mont. hath, *the daughter of his fathers ſiſter*; and the Greeke ſaith, *the daughter of his fathers brother*: neither of them well; for ſhe was *the daughter of Levi*, *Exod.* 2. 1. and ſo ſiſter to Amrams father. 20

Verſ. 21. *Korah*:] he proved a rebell againſt Moſes, *Numb.* 16. 1, &c. 21

Verſ. 22. *Vzziel*] of him and his two ſons mention is made in *Levit*, 10. 4. where he is called *Aarons uncle.* 22

Verſ. 23. *Eliſabet*] ſo the Greeke writeth this name, and the new Teſtament, *Luke* 1. 5. and ſo we in Engliſh: the Hebrew foundeth it *Eliſhebaugh.* Shee was of the tribe of Iudah, being the Prince Naaſſons ſiſter; *Numb.* 2. 3. 1 *Chron.* 2. 3. -10. *Nadab and Abihu*] theſe died before the Lord by a fire, *Leuitic.* 10. 1, 2. *Eleazar*] hee ſucceeded his father Aaron in the high prieſthood: *Numbers* 20. 25, 26, &c. Of 23

the prieſts that were of him and his brother Ithamar, ſee 1 *Chron.*24.

25 Verſ. 25. *Phinehas*] of him, ſee *Numbr.* 25.7, &c.

26 Verſ. 26. *their armies*] or, *their hoſts*: that is, not confuſedly, but their ordered troupes, being increaſed to many thouſands, and called *the hoſts of the Lord*, *Exod.*12. 37.41. and 7.4. Theſe were after ordered according to their tribes, *Numb.*10.14,15,&c. Of the word *hoſt*, or *army*, ſee *Gen.* 2.1.

27 Verſ. 27. *to bring*] that is, *that they might bring*, as *verſ.* 13.

30 Verſ. 30. *of uncircumciſed*] Gr. *of a ſmall voice*; Chald. *of an heavy ſpeech*; ſee before, *verſ.* 12. and *Exod.* 4.10.

CHAPTER VII.

1. Moſes is made Pharaohs God, and Aaron his Prophet. 3. Pharaohs heart ſhould be hardned againſt their words and ſignes. 6. Moſes and Aaron doe as they are bidden. 7. Their age. 10. Aarons rodde is turned to a Serpent. 11. The Sorcerers doe the like. 13. Pharaohs heart is hardned. 14. Moſes is ſent againe unto him with word and ſigne. 19. The waters of Egypt are turned into bloud. 21. The fiſhes die. 22. The Magicians doe the like miracle, whereupon Pharaoh is hardned ſtill.

1 AND Iehovah ſaid unto Moſes; See, I have made thee a God to Pharaoh; and Aaron thy brother ſhall be thy Prophet. 2 Thou ſhalt ſpeake all that I command thee; and Aaron thy brother ſhall ſpeake unto Pharaoh, that he ſend the ſonnes of Iſrael out of his land. 3 And I will harden Pharaohs heart; and will multiplie my ſignes and my wonders in the land of Egypt. 4 And Pharaoh ſhall not hearken unto you; and I will lay my hand upon Egypt, and will bring forth mine armies, my people the ſonnes of Iſrael, out of the land of Egypt, by great judgements. 5 And the Egyptians ſhall know that I *am* Iehovah, when I ſtretch forth my hand upon Egypt: and I will bring out the ſonnes of Iſrael from among them. 6 And Moſes and Aaron did as Iehovah commanded them, ſo did they. 7 And Moſes *was* foureſcore yeeres old, and Aaron foureſcore and three yeeres old, when they ſpake unto Pharaoh. 8 And Iehovah ſaid unto Moſes and unto Aaron, ſaying; 9 When Pharaoh ſhall ſpeake unto you, ſaying, Give a wonder for you, then thou ſhalt ſay unto Aaron, take thy rod, and caſt *it* before Pharaoh, it ſhall be *(turned)* to a dragon. 10 And Moſes and Aaron went in unto Pharaoh, and they did ſo as Iehovah had commanded: and Aaron caſt his rod before Pharaoh, and before his ſervants, and it was *(turned)* to a dragon. 11 And Pharaoh alſo called the wiſe *men*, and the ſorcerers; and they alſo, the magicians of Egypt, did with their inchantments ſo. 12 And they caſt downe *every* man his rod, and they were *(turned)* to dragons: and Aarons rod ſwallowed up their rods. 13 And Pharaohs heart waxed ſtrong, and he hearkened not unto them, as Iehovah had ſpoken. 14 And Iehovah ſaid unto Moſes; Pharaohs heart *is* heavy; he refuſeth to ſend away the people. 15 Goe unto Pharaoh in the

the morning ; loe, he goeth out unto the waters, and thou ſhalt ſtand to meet him by the rivers brinke: and the rod which was turned to a ſerpent ſhalt thou take in thy hand.
16 And thou ſhalt ſay unto him ; Iehovah the God of the Hebrewes hath ſent me unto thee, ſaying, Send away my people, that they may ſerve me in the wildernesse : and behold
17 thou haſt not heard hitherto. Thus ſaith Iehovah ; in this thou ſhalt know that I *am* Iehovah : behold, I ſmite with the rod which *is* in my hand, upon the waters which *are* in the river, and they ſhall be turned to bloud.
18 And the fiſh which *is* in the river, ſhall die, and the river ſhall ſtinke, and the Egyptians ſhall be wearied to drinke the waters
19 of the river. And Iehovah ſaid unto Moſes ; Say unto Aaron, take thy rod, and ſtretch out thy hand upon the waters of Egypt, upon their ſtreames, upon their rivers and upon their ponds, and upon every gathering together of their waters, and they ſhall be bloud ; and there ſhall bee bloud in all the land of Egypt, both in *veſſels* of wood, and
20 in *veſſels* of ſtone. And Moſes and Aaron did ſo as Iehovah commanded ; and he lift up the rod, and ſmote the waters which *were* in the river, in the eyes of Pharaoh, and in the eyes of his ſervants, and all the waters which *were* in the river
21 were turned to bloud. And the fiſh which *was* in the river died, and the river ſtunke, and the Egyptians could not drinke the waters of the river, and there was bloud in all the land of Egypt. And the magicians 22
of Egypt did ſo by their inchantments : and the heart of Pharaoh waxed ſtrong, and he hearkned not unto them, as Iehovah had ſaid.
And Pharaoh turned, and went into 23
his houſe ; and he ſet not his heart to this neither. And all the Egyp- 24
tians digged round about the river for waters to drinke, for they could not drinke of the waters of the river.
And ſeven dayes were fulfilled, after 25
that Iehovah had ſmitten the river.

Annotations.

Made] or, *given thee* for *a God* : that is, one to whom the word of God ſhall come, and by whom it ſhall be made knowne unto Aaron, and ſo to Pharaoh. This reaſon Chriſt rendreth of the like ſpeech, *Ioh.* 10. 35. The Chaldee, for *God*, tranſlateth *a maſter* : ſee *Exod.* 4. 16. *Prophet*] to ſpeake for thee, (as the next verſe manifeſteth) the Chaldee ſaith, *thy interpreter* : before, God called him his *mouth*, *Exod.* 4. 16. A *Prophet* hath the name of ſpeaking or interpreting Gods word : ſee the notes on *Gen.* 20. 7. Thus God confirmes Moſes, againſt his feares, *Exod.* 6. 12. 30. 1

Verſ. 2. *ſpeake*] the Greeke addeth, *to him*, meaning *Aaron*, as *Exod.* 4. 15. 2

Verſ. 3. *harden*] as before he ſaid, he would *make ſtrong* : ſee *Exod.* 4. 21. *wonders*] or, *perſwading-miracles*, for to draw men to beleeve and obey, as *Deut.* 13. 1, 2. *Ioh.* 4. 48. *Rom.* 15. 18, 19. By ſuch God beareth witneſſe to his word preached, *Heb.* 2. 4. and 3

they

they portend, either good, 2 *Chron.* 32. 24. or evill, *Deut.* 6. 22. and 28. 46. yet can they not perſwade any without the ſpeciall grace of God, *Deut.* 29. 2, 3, 4.

4 Verſ. 4. *lay*] Hebrew *give my hand*; which the Chaldee expoundeth, *lay my powerfull plague*: ſo *verſe* 5. *armies*] or *hoſts*: ſee *Exod.* 6. 26. The Greeke tranſlateth, *with my power.*

7 Verſ. 7. *old*] Hebr. *ſonne of* 80. *yeere*: of which phraſe ſee *Gen.* 5. 32. By this it appeareth Moſes had beene 40. yeeres in the land of Madian: as Stephen avoucheth, *Act.* 7. 30. See *Exod.* 2. 23.

9 Verſ. 9. *a wonder*] or, *perſwading-miracle*, that I may know yee are ſent of God: ſee *verſe* 3. The Greeke addeth, *a ſigne or a wonder.* *thy rod*] becauſe Aaron now uſed it: before it was Moſes rod and Gods: *Exodus* 4. 2. 20. *a dragon*] that is, *a great ſerpent*: and therefore in *verſe* 15. it is called *a ſerpent*; as alſo before in *Exodus* 4. 3. So the Devill is called *the dragon the old ſerpent*, *Revelat.* 20. 2. And Pharaoh himſelfe, with his Egyptians, are called *dragons*, *Ezek.* 29. 3. *Pſalme* 74. 13. But this wonder was a ſigne of their deſtruction, if they obeyed not: for the deſolation of a country is ſignified, by the dwelling of dragons there, *Mal.* 1. 3. *Eſa.* 13. 20. 22. *Pſal.* 44. 20. See alſo the notes on *Exod* 4. 3.

11 Verſ. 11. *wiſe men*] *Philoſophers*: of theſe, ſee *Geneſis* 41. 8. *ſorcerers*:] or, *witches*: ſuch as doe bewitch the ſenſes and mindes of men, by changing the formes of things to another hue. And from the Hebrew *Caſhaph*, (which hath the ſignification of *changing* or *turning*) the Greekes have formed their word *Beſcaino*, and the Latines *Faſcino*, which is to *bewitch*: and it is uſed for unlawfull deviliſh Arts and Artizens, ſuch as Gods Law condemneth, and puniſheth with death, *Deut.* 18. 10. *Exodus* 22. 18. and applied to falſe teachers, and their crafts, *Galat.* 3. 1. *Revel.* 18. 23. and theſe Egyptian ſorcerers, were types of ſeducers, who *reſiſt the truth, as Jannes and Iambres withſtood Moſes* here, 2 *Timoth.* 3. 8. where Paul ſetteth downe the names of the chiefe of theſe ſorcerers, as they were kept in the Iewes private records. For ſo to this day, in their *Babylonian Thalmud, tract. Menachoth, chapter* 9. they ſhew how *Iohanne and Mamre, chiefe of the ſorcerers of Egypt*, withſtood and mocked Moſes, ſaying, *thou bringeſt ſtraw into Aphraim*, (as water into the ſea;) *for they thought, he did his miracles by ſorcerie, whereas the land of Egypt was full of ſorcerers.* This *Mamre*, was alſo an Amoritiſh name, *Geneſ.* 13. 18. called in Greeke *Mambree*; and by Paul *Jambres*, in 2 *Timoth.* 3. 8. where the Syriack writeth *Ianbres*: for letters are often changed even in the ſame tongue, as *Merodach*, *Eſay* 39. 1. or *Barodach*, 2 *Kings* 20. 12. *Nemuel*, 1 *Chron.* 4. 24. or, *Iemuel*, *Exodus* 6. 15. and many the like. And that not Paul onely, but the Iewes commonly ſo named them, appeareth alſo by a Chaldee paraphraſe of the law that goeth under the name of *Ionathan*; there upon this place of Exodus, their names are written *Ianis and Iambres*: and in another Hebrew commentarie on the Law, called *Thanchuma*, in *fol.* 40. they are named *Ionos and Iombros.* Among the heathens alſo, their memorie continued, though corrupted; for *Plinie* in *nat. hiſt. lib.* 30. *cap.* 1. ſpeaketh of *Moſes and Iannes*, and *Cabala* (or as ſome reade it *Iotape.*) whom hee calleth *Iewes*, by whom *Magick* was uſed. And *Origen* againſt *Celſus*, *lib.* 4. ſheweth how *Numenius* a Pythagorean Philoſopher ſpeaketh of Moſes miracles in Egypt, and his reſiſtance by *Iannes and Mambres magicians*: Apuleius alſo a Latine Philoſopher (in his *ſecond Apologie*) mentioneth one *Iannes*, among the chiefe Magicians: that their names as it ſeemeth, were renowned over all.

magicians] ſee the notes on *Geneſis* 41. 8. *inchantments*] or, *ſecret ſlights, juglings.* A word not uſed in this ſenſe, ſave here, and in *verſe* 22. and it hath the ſignification, of *ſecret and cloſe conveyance*: or, of *gliſtering* like the flame of a fire or ſword, as *Geneſ.* 3. 24. wherewith mens eies are dazeled. And by this word, God putteth difference betweene Moſes miracles which were done

done in truth; and theirs done by ſleight or ſorcery: which were alſo figures of the *ſignes and lying wonders*, that Antichriſt worketh, 2 *Theſſal.* 2. 9. whoſe Church is called *Egypt*, *Revelat.* 11. 8. *their rods*] that is, their dragons made of rods: or, if they were all turned to rods againe, it was the greater miracle. But by compariſon with *Exodus* 4. 4. it is moſt likely it was a ſerpent till Aaron tooke it into his hand againe. And here Moſes and Aaron doe overcome Iannes and Iambres at the firſt, in that wherein they moſt excelled: ſo they that are of God, overcome Antichriſt; for *greater* is he that is in them, *than he that is in the world*, 1 *Iohn* 4. 3, 4.

13 Verſ. 13. *waxed ſtrong*] or *hard*; both by his owne impenitencie, *Rom.* 2. 5. and Gods juſt worke in him, *Exod.* 4. 21.

14 Verſ. 14. *heavy*] by reaſon of the hardneſſe of it: and ſo unfit to be lifted up unto the obedience of my word. This heavineſſe when it is ſpoken of eies, eares, hands, heart, or the like; ſignifieth the dulneſſe and unfitneſſe to doe that which men ought: *Gen.* 48. 10. *Zach.* 7. 11. *Exod.* 17. 12. *Luke* 21. 34. And this in Pharaoh is after ſaid, both to be done of himſelfe, *Exod.* 8. 32. and of God, *Exod.* 10. 1.

17 Verſ. 17. *I ſmite:*] Aaron it was that ſmote, *verſ.* 19. but God by Moſes commanded it: therefore he principally ſmote, and the rod is ſaid to be in his hand. The Scripture ſometime explaineth this; as, *he called*, *Matth.* 20. 32. that is, *he commanded to be called*, *Mar.* 10. 49. and, *he gave*, *Mar.* 15. 45. that is, *he commanded to be given*, *Matth.* 27. 58. See alſo the notes on *Geneſ.* 39. 22. and 48. 22. And God foretelleth the plague before he brings it, to warne him in mercie: but uſeth the time preſent, *I ſmite*, (or, *am ſmiting:*) to ſignifie judgement to be at hand. So *Exod* 8. 2.

18 Verſ. 18. *bee wearied:*] both by *digging round about the river for waters*, as *verſe* 24. and being grieved and loathing the waters turned to bloud, which they ſhall not be able to drinke; as in *verſe* 21. and ſo the Greeke here tranſlateth, *they ſhall not be able to drinke.* And this plague being threatned to the *Egyptians* onely: it is to be thought, the Iſraelites in Goſen were free from this, as from other plagues following, *Exodus* 8. 22. and 9. 26. and 10. 23. And ſo the Hebrew Doctors ſay, *the plague of bloud, was bloud to the Egyptians, and water to the Iſraelites: R. Elias in Sepher reſhith chocmah, treat. of Love, chap.* 7. Here God proceedeth in his worke, from ſignes and wonders, to plagues and puniſhments: ten whereof he bringeth upon Egypt before the Iſraelites were let goe out of their bondage, (as there are ſeven plagues, wherewith the ſpirituall Egypt of Antichriſts Church is ſmitten, in *Revelat.* 16.) Theſe ten plagues, the Hebrew Doctors ſumme up in ten letters, the firſt of all their names, רצך ערש באחב whereby they meane,

Bloud: Frogs: and Lice: a Mixed ſwarme:
Murraine that beaſts annoy'd:
Boyles: Hayle: and Locuſts: Darkneſſe thicke:
and Firſt-borne all deſtroy'd.

Verſ. 19. *gathering together:*] that is, *place of gathering*, as the Chaldee expounds it: the word which is uſed in *Geneſ.* 1. 10. and implieth lakes, pooles, pits, ditches, and veſſels: as after is explained in the end of this verſe. See alſo *Levitic.* 11. 36. 19

veſſels:] this word is expreſſed in the Chaldee, and is neceſſarily implied in the Hebrew: as *a thouſand*, 2 *Samuel* 8. 4. for *a thouſand chariots*, 1 *Chron.* 18. 4. the *firſt*, *Mat.* 26. 17. for, the *firſt day*, *Marke* 14. 12. and many the like.

Verſ. 20. *he lift up*] the Greeke explaineth it, *Aaron lift up his rod.* *to bloud:*] as the Egyptians had ſhed the bloud of the children of Iſrael, drowning them in the river, *Exod.* 1. 22. ſo in this firſt plague, God rewardeth that, by turning their waters into bloud, which *R. Menachem* (on this place) ſaith, *ſignified mercie turned unto them to judgement.* So upon the ſpirituall Egyptians, (by whoſe ſinne, the third part of the ſea became *bloud*, and of other 20

waters, became *wormewood*, *Revelat.* 8.8.11.) there be the like plagues, from the phials (or cups) of Gods Angels, as are here by the rod of Gods messengers: their *sea, rivers, and fountaines* becomming *bloud*: they having *shed the bloud of Saints and Prophets*, and God *giving them bloud to drinke, for they are worthy: Revelat.* 16.3.-6. Of this plague the Psalmist also speaketh, *Psalme* 78. 44. and 105. 29. Contrariwise, God blesseth his people, by turning for them, *the rockes* to rivers and fountaines of waters, *Psalm.* 78.15,16. and 114. 8. and giving them the *water of life* to drinke, *Iohn* 4. 10. 14. *Revel.*22.1.17.

21 Vers. 21. *died*:] so in Antichrists sea, *every living soule dieth, Revel.*16.3. as by their impietie, they had caused the third part of such to die before, *Revelat.* 8.9. Contrariwise, in the holy land, corrupt waters are *healed*, the creatures in them *live*, and *fish* are multiplied, *Ezek.* 47. 8,9. *stunke*] whereas the waters of Egypt served them for drinke, *Ierem.*2.18. (there being no raine in the countrey, *Deut.* 11. 10,11.) God turning them to stinking bloud, and killing the fish: the plague was the more grievous. For *fishes* were their common food, *Numbr.* 11.5. the flesh of many beasts, they through superstition would not eat of, *Exodus* 8. 26. so that which the Prophet after threatneth, was now upon them; *the fishers mourned, and all they that cast angle into the brookes lamented: and they that spread nets upon the waters languished*; *Esay* 19.8.

22 Vers. 22. *did so*] as before in *verse* 11. They could by inchantments increase their owne plagues; but not ease themselves: see *Exodus* 8. 7, 8. But where had they water to turne into bloud? either they found some by digging about the river, *verse* 24. or they had some fetched from another place, as Gosen: see the notes on *verse* 18.
waxed strong,] the Greeke saith, *was hardned*: see *vers.*13.

23 Vers. 23. *set not*] that is, regarded not, nor cared for this wondrous plague: so the *setting of the heart*, signifieth carefull regard, *Exod.*9. 21. *Prov.*22.17. 2 *Sam.*18.3.

Chapter VIII.

1. God threatneth Pharaoh, if he send not Israel away, to plague his realme with frogs. 5. Aaron stretcheth out his hand, and (the second plague) frogs come out of the waters, over all the land. 7. The Magicians doe the like. 8. Pharaoh sueth to Moses. 12. And Moses by praier removeth the frogs away. 15. Pharaohs heart is hardned. 16. The third plague: dust is turned into lice, on man and beast. 18. The magicians could not doe so; yet Pharaoh is hardned. 20. God threatneth the fourth plague; swarmes of flies upon the Egyptians. 22. exempting Israel in Goshen. 24. The land is corrupted with the swarmes. 25. Pharaoh inclineth to let the people goe. 30. Moses by praier removeth the swarmes away. 32. Pharaoh is hardned againe.

AND Iehovah said unto Moses; Goe in unto Pharaoh, and say unto him, thus saith Iehovah, send away my people, that they may serve me. And if thou refuse to send *them* away, behold, I smite all thy border with frogs. And the river shall abundantly bring forth frogs, and they shall come up, and enter into thy house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy troughes of dough. And the frogs shall come up upon thee, and upon thy people, and upon all thy servants. And Iehovah said unto Moses, Say unto Aaron, stretch forth thine hand with thy rod, over the streames, over the rivers, and over the ponds, and cause frogs

frogs to come up upon the land of
6 Egypt. And Aaron ſtretched out
his hand over the waters of Egypt,
and the frog came up and covered
7 the land of Egypt. And the Magi-
cians did ſo with their inchant-
ments, and cauſed frogs to come up
8 upon the land of Egypt. And Pha-
raoh called for Moſes and for Aaron,
and ſaid, Intreat ye Iehovah that he
may take away the frogs from mee,
and from my people, and I will
ſend away the people, that they may
9 ſacrifice unto Iehovah. And Moſes
ſaid unto Pharaoh, Glorie over me,
when I ſhall intreat for thee, and for
thy ſervants, and for thy people, to
cut off the frogs from thee and from
thy houſes: only in the river they
10 ſhall remaine. And he ſaid, to mor-
row: and he ſaid, *(be it)* according
to thy word, that thou maiſt know
that *there* is none like Iehovah our
11 God. And the frogs ſhall depart
from thee, and from thy houſes, and
from thy ſervants, and from thy
people: only in the river they ſhall
12 remaine. And Moſes and Aaron
went out from Pharaoh, and Moſes
cried unto Iehovah, becauſe of the
frogs which he had put upon Pha-
13 raoh. And Iehovah did according
to the word of Moſes; and the frogs
died out of the houſes, out of the
14 villages, and out of the fields. And
they gathered them together upon
15 heapes, and the land ſtanke. And
Pharaoh ſaw that there was a brea-
thing; and he made his heart heavy,
and hearkned not unto them, even
as Iehovah had ſpoken. And Ie- 16
hovah ſaid unto Moſes, Say unto
Aaron, ſtretch out thy rod, and ſmite
the duſt of the land, and it ſhall be
(turned) to lice in all the land of
Egypt. And they did ſo; and Aa- 17
ron ſtretched out his hand with his
rod, and ſmote the duſt of the land,
and there were lice on man and on
beaſt; all the duſt of the land was
lice, in all the land of Egypt. And 18
the Magicians did ſo with their in-
chantments, to bring forth lice, but
they could not; and there were lice
on man and on beaſt. And the Ma- 19
gicians ſaid unto Pharaoh, This *is*
the finger of God: and Pharaohs
heart waxed ſtrong, and he hearkned
not unto them, even as Iehovah had
ſpoken. And Iehovah ſaid unto 20
Moſes, Riſe up early in the morning,
and ſtand before Pharaoh; loe, *he*
commeth forth to the waters; and
ſay unto him, thus ſaith Iehovah,
Send away my people, that they may
ſerve me. Elſe, if thou *wilt* not 21
ſend away my people, behold, I *will*
ſend a mixed ſwarme upon thee, and
upon thy ſervants, and upon thy
people, and into thy houſes; and
the houſes of the Egyptians ſhall be
full of the mixed ſwarme, and alſo
the ground whereon they *are*.
And I will marvellouſly ſever in 22
that day the land of Goſhen, upon
which my people ſtandeth, that
there ſhall be no mixed ſwarme there,
to the end thou maiſt know that I
am Iehovah, in the midſt of the
earth. And I will put a redemption 23

betweene my people and thy people: to morrow ſhall this ſigne be.
24 And Iehovah did ſo; and there came a heavie mixed ſwarme into the houſe of Pharaoh, and the houſe of his ſervants, and into all the land of Egypt; the land was corrupted by reaſon of the mixed ſwarme.
25 And Pharaoh called for Moſes and for Aaron, and ſaid, Goe ye, ſacrifice to your God, in the land.
26 And Moſes ſaid, *It is* not meet ſo to doe; for the abomination of the Egyptians, ſhall we ſacrifice to Iehovah our God: loe, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?
27 We will goe three dayes journey into the wilderneſſe, and ſacrifice to Iehovah our God, as he
28 ſhall ſay unto us. And Pharaoh ſaid, I will ſend you away, that yee may ſacrifice to Iehovah your God in the wilderneſſe; only in going you ſhall not remove very farre away: intreat ye for me.
29 And Moſes ſaid; Behold, I goe out from thee, and will intreat Iehovah that the mixed ſwarme may depart from Pharaoh, from his ſervants, and from his people, to morrow: only let not Pharaoh any more deceive, in not ſending away the people, to ſacrifice
30 unto Iehovah. And Moſes went
31 out from Pharaoh, and intreated Iehovah. And Iehovah did according to the word of Moſes; and he removed the mixed ſwarme from Pharaoh, from his ſervants, and from his people; there remained not one. And Pharaoh made his heart heavie at this time alſo, and ſent not away the people. 32

Annotations.

Abundantly bring] This word is uſed in the creation, *Gen.* 1. 20. that which then was a bleſſing, is here turned to a curſe. And this ſecond plague, even as the former, God raiſeth from the *waters*: the next is from the earth, *verſe* 16. this is threatned before it was inflicted; the next is not ſo. *houſe*] The Greeke Interpreters underſtood one for many, tranſlating *houſes*, *chambers*, &c. which the Hebrew alſo may imply: ſee *Gen.* 3. 2. *and upon*] or, *and into* (the houſes of) *thy people*: in this ſenſe the Greeke tranſlateth it. *troughs of dough*] or (as the Greeke expounds it) *lumps of dough*: which the word ſeemeth properly to meane, in *Exod.* 12. 34. This was one of the particulars in which God threatneth the tranſgreſſours of his law, to curſe them, *Deut.* 28. 17. 3

Verſ. 4. *upon thee*] or, *againſt thee*: This ſignifieth the greatneſſe of this plague, invading not only their houſes, beds, pantries, &c. but the Egyptians themſelves: whom neither doores, gates, wals, nor weapons, could defend from thoſe ſilly creatures. By expreſſing theſe perſons, the exempting of Iſrael ſeemeth to be implied: as after in plaine words, *verſe* 22. And in *Pſal.* 78. 12. 43. theſe wonders are ſaid to be done in *Tſoan* (or *Tanis*) a region in Egypt, which was diſtinct from Gothen, where Iſrael dwelt. 4

Verſ. 6. *the frog*] put generally for *frogs*; with multitudes whereof God plagued the Egyptians, and as it is ſaid in *Pſalm.* 78. 45. *corrupted* (or *deſtroyed*) *them*. Frogs are loathſome and troubleſome creatures, and by Gods law *uncleane*, and *abominable*, *Levit.* 11. 12. 23. and by *frogs*, elſewhere the Holy Ghoſt 6

Ghoſt ſignifieth, the *uncleane ſpirits of devils*, which comming out of the mouth of the *Dragon, Beaſt*, and *Falſe Prophet*, (as here they came out of *ſtreames, rivers*, and *ponds*) goe *to the kings of the earth*, (as theſe did into *kings chambers*, *Pſa.*105.30.) to gather them to the battle of the great day of God almighty, *Rev.* 16. 13, 14. *Plinie* (in his *nat. hiſtorie, booke* 8. *chap.* 29.) ſpeaking of notable documents of deſtruction by contemptible creatures, mentioneth *a citie in France, that was (of old) driven away by frogs.*

7 Verſ. 7. *did ſo*] or, *did likewiſe*: ſee *Exod.* 7.11.22.

8 Verſ. 8. *that he may take away*] or, *and let him remove*: by this Pharaoh acknowledgeth both the grievouſneſſe of this plague, (for he requeſted not the like for the firſt of the bloud, *Exod.* 7.23.) and that his Magicians could adde unto his plagues, but were not able to deliver him from any. Wherefore he is now forced to ſeeke helpe of that God, whom before he would not know, *Exod.* 5. 2. And when the Philiſtines land was plagued with mice, (as Egypt was now with frogs) they by counſell of their ſoothſayers, ſent a Sin-offring to the God of Iſrael, that they might be healed: and ſhunned hardneſſe of heart, taking warning by this Pharaoh and the Egyptians, 1 *Sam.*6.2,3,6.

9 Verſ. 9. *Glorie over me.*] in appointing me the time when I ſhall intreat for thee: ſo the Greeke tranſlateth it, *Appoint unto me when I ſhall pray*; and the Chaldee paraphraſeth, *Aske for thee a powerfull worke, and give thou the time, &c.* The Hebrew properly ſignifieth to *glorie over*, or, *to vaunt ones ſelfe againſt* another: as *Iudg.* 7. 2. *Eſay* 10. 15. In this ſpeech Moſes ſhewed both great faith in God, and humilitie towards the king. *cut off*] that is, *deſtroy* or *kill*, *verſe* 13. *onely*] or, as the Greeke tranſlateth, *but* in the river. So Moſes limiteth the meaſure of the releaſe, the time he leaveth to Pharaohs choiſe, who by ſeeing the remainders of both plagues, (that *frogs* were in the river where *fiſh* had beene before, *Exodus* 7. 21.) might be the more moved to keepe his promiſe, in letting Iſrael goe. Therefore this deliverance is called but *a breathing*, *verſ.* 15.

Verſ. 12. *becauſe of*] or, *concerning the word* (or *buſineſſe*, as the Chaldee tranſlateth it) *of the frogs*: which the Greeke interpreteth, *for the limited ending of the frogs, as he had appointed to Pharaoh.* *he had put*] that is, God *had laid* as a plague: or, which Moſes *had put unto Pharaoh*, for choiſe of the time, *verſ.* 9. The Greeke favoureth this latter ſenſe; ſo doe the words following. 12

Verſ. 14. *upon heapes*] or, *many heapes*: Hebr. *heapes heapes*: of which phraſe, ſee *Geneſis* 14. 10. *ſtanke*,] with dead frogs, as the river did before with dead fiſh, *Exodus* 7. 21. The Chaldee tranſlateth, *they ſtanke upon the land.* Heereby God recompenſed the Egyptians ſinne, in whoſe eyes the ſavour of Iſrael did ſtinke before, *Exodus* 5. 21. and there remained as yet a memoriall of their plague, the ſtinke whereof came up into their noſtrils: and the ill ſavour of ſuch uncleane ſpirits as were figured by theſe frogs, (*Revel.*16.13,14.) is ſignified. The like is propheſied concerning the Locuſts, in *Ioel* 2. 20. and the armie of Gog, *Ezek.* 39. 11. and all other enemies of the Church, *Eſay* 34. 3. 14

Verſ. 15. *a breathing*:] or *reſpiration*, in Greeke, *a refreſhing*: that is, ſome inlargement and reſpit from the plague, wherewith he was before ſo ſtraitly afflicted. The like word is uſed in *Eſter* 4. 14. *heavy*:] unfit to underſtand, or yeeld to the word of God: ſee *Exod.* 7. 14. Thus neither the laying on of the plague, nor taking it off, could worke any good in Pharaoh: *let favour be ſhewed to the wicked, yet will he not learne righteouſneſſe*, *Eſa.*26.10. 15

Verſ. 16. *thy rod*:] the Greeke addeth, *with thy hand*; which the Hebrew alſo expreſſeth in *verſe* 17. And ſo in *Exod.* 10.21. where Moſes is bidden ſtretch out his *hand*, ſeemeth to bee meant his *rod* withall. Of this third plague, God gave Pharaoh no warning afore hand, as he did of the other two: but haſtened his puniſhment, as his ſinnes increaſed; and bringeth this plague from *the earth*, which was neerer unto them than the waters. So of the 16

fourth and fifth plagues, God gave them warning beforehand; but not of the sixt, *Exod.*9.8. againe, of the seventh and eighth plagues, he warned them, but not of the ninth, *Exodus* 10.21. and at the tenth plague, the Israelites are sent away, *Exodus* 12. Moreover, these three first plagues, which were from the waters and earth, came by Aarons hand stretching out the rod, *Exodus* 7.19. and 8.5.16. three which were from the heavens and ayre, came by Moses stretching out his hand and rod, as the Haile, *Exodus* 9.22,23. the Locusts, *Exod.* 10.12,13. and the Darknesse, *Exodus* 10.21,22. Three came without the hand, either of Moses or Aaron; as the Mixed swarme, *Exodus* 8. 21, 24. the Murraine, *Exodus* 9.3. and the death of the First borne, *Exodus* 12.29. and one was by Moses hand, but not with the rod; as the plague of Boiles, *Exodus* 9.8.10.

17 Vers. 17. *there were lice*] Hebr. *there was the lowse*; put generally for the multitude of this vermine; which being of the least sort of Gods creatures, did greatly plague the proud nation. This David rehearseth, among other Gods wonders in Egypt, *Psalme* 105.31. Humane writers doe record, that *the Priests of Egypt did shave their whole bodies, every third day, lest any lowse, or other filth, should breed upon them that served their gods, Herodot. in Euterpe.* So, with things which they superstitiously loathed, did God plague them. The Greeke calleth this plague *Sknipes*, which are a kinde of small stinging *gnats*: but by the Chaldee and others, they were *lice*.

18 Vers. 18. *did so:*] that is, *endevoured to doe so*, but *could not*: and when men are said to doe things above their ability, it meaneth their labour and endevour thereto: as *Matth.* 7.13. *enter in at the strait gate*: that is, *strive to enter, Luke* 13.24.

19 Vers. 19. *the finger:*] that is, *the worke, Spirit and power* of God; who is said, after the manner of men, to doe things by his *hand* and *finger*, *Psalme* 102.26. and 8.4. and 109.27. 1 *Samuel* 6.9. To this speech Christ hath reference, when hee refuted those that withstood his miracles, as these Magicians did Moses; *if I with the finger of God cast out devils, Luke* 11.20. which another Euangelist explaineth to be *the Spirit of God, Matth.* 12.28. Heere the confession of Iannes and Iambres (of whom see before on *Exodus* 7.11.) condemned Pharaoh and themselves: that in further resistance, they manifested their *folly unto all men*; as 2 *Tim.* 3.8,9. The Chaldee expoundeth their speech thus; *it is a plague from before the Lord.*

Vers. 20. *stand*] or, *present thy selfe.* 20

Vers. 21. *a mixed swarme*] of flies, wasps, 21 hornets; or as some thinke, of wilde beasts, serpents, mice, and the like. The Hebrew and Chaldee words, signifie onely a *mixed multitude*; but shew not of what creatures. The Greeke now extant, hath *Kunomuia*, that is, the *Dog-flye*: Hierom saith, of old the *Lxxij* Interpreters called it *Koinomuia*, and Aquila translated it *Pammuia*; that is, *the common*, or, *all sorts of flies.* The Chaldee paraphrase on *Psalm.* 78.45. expoundeth it *a mixed swarme of wild beasts of the field*; so the latter Hebrewes, as *Aben Ezra* and *Sol. Iarchi*, (on *Exod.* 8.) name them, *Lions, Wolves, Bears, Leopards*; and *all kindes of evill beasts, Serpents and Scorpions.* With whom accordeth *Philo*, (or the author of the booke of *Wisdome*) who saith, that as the Egyptians *worshipped Serpents void of reason, and vile beasts*; so God sent *a multitude of unreasonable beasts upon them for vengeance*, for the Lord wanted not meanes (as he saith) to send among them *a multitude of Beares, or fierce Lions, or unknowne wilde beasts full of rage, newly created, breathing out either a fiery vapour, or filthy sents of scattered smoake, &c. Wisd.* 11.15.17,18. As in *Exodus* 12.38. *gnereb* is used for a *mixed multitude* of peoples of sundry nations: so *gnarob* here seemeth to intend, not one but many sorts of creatures, flying, or running: and such they were as did *eat* (or *devoure*) the Egyptians, *Psalme* 78.45. and *corrupted* (or *destroyed*) the land, *Exodus* 8.24. and because he saith, their *houses* should be *full* of them, I thinke rather they were small creatures, than Lions, Beares, or the like.

Vers.

22 Verſ. 22. *will marvellouſly ſever,*] will ſeparate and exempt in a marvellous and glorious manner: wherefore the Greeke expoundeth it, *paradoxáſo*, that is, *I will marvellouſly glorifie*, or *miraculouſly honour*. See *Exodus* 33. 16. *Goſhen*] in Greeke, *Geſem*: a province in Egypt, where Iſrael dwelt: ſee *Geneſ.* 45. 10. *ſtandeth*] that is, *ſtaieth* or *tarieth*, from being ſent away to ſerve mee: as *Exodus* 9. 28. or, *ſtandeth*, that is, *dwelleth*. *in the midſt*] The Greeke tranſlateth, *ruling all the earth* (or *land*.)

23 Verſ. 23. *a redemption*:] that is, as the Greeke tranſlateth, *a diviſion*, (or *diſtinction*:) whereby it ſhall appeare that I doe redeeme and ſave them from this plague. The Chaldee explaineth it thus, *I will put a redemption to my people, and upon thy people I will bring a plague*. So in *Pſalme* 111. 9. *he ſent a redemption to his people*: and heerein Gods grace in Chriſt was figured; for by him, God *hath made a redemption for his people*, *Luke* 1. 68.

24 Verſ. 24. *did ſo*:] *he ſaid, and there came a mixed ſwarme, Pſalme* 105. 31. which here Moſes calleth *heavy* or *grievous*: both for the *multitude* of theſe noyſome creatures, (as the Greeke interpreteth the word;) and for the hurt which they did to the people and land which was *corrupted*, or, (as the Greeke ſaith) *deſtroyed* by them.

26 Verſ. 26. *not meet*:] or, *not right*, as being *not ſo appointed* of God, who called into the wilderneſſe, *Exodus* 3. 18. The Greeke tranſlateth, *it cannot ſo be done*. *the abomination*:] that is, the beaſts which the Egyptians doe worſhip, and doe abhorre to kill, or to ſee killed for ſacrifice. And the ſentence twice repeated, may imply two ſenſes; 1. Shall wee ſacrifice to our God ſuch things as the Egyptians ſacrifice? that would bee an abomination to the Lord. 2. Or ſhall wee ſacrifice ſuch things as God requireth? that would be an abomination to the Egyptians. The Greeke tranſlateth plurally, *abominations*: and the Chaldee explaineth it thus; *for the beaſts which the Egyptian worſhippeth, we ſhall offer for ſacrifice: loe, ſhall we ſacrifice the beaſts which the Egyptians worſhip*, &c. The Scripture often calleth the *Gods*, and *ſervices* of the heathens, *abominations*; as *Deutr.* 7. 25. and 12. 30, 31. 2 *Kings* 23. 13. *Ezra* 9. 1. *Eſay* 44. 19. Now the principall ſacrifices of the Hebrewes, were Oxen and Sheepe, *Geneſis* 15. 9. and all ſheepe-keepers were an *abomination to the Egyptians*, *Geneſis* 46. 34. for (as humane writers doe record) *they that kept in the temple of Iupiter Thebanus, or dwelt in that province* (in the land of Egypt) *they all abſtained from ſheepe, and ſacrificed goats*: and thoſe Thebane Egyptians *killed no rams, but counted them holy*; and they had *an image of Iupiter with a rammes face*. Likewiſe the Egyptians *might ſacrifice no cowes becauſe they were conſecrated unto Iſis*; whoſe *image* alſo they had, *like a woman with cowes hornes*; and *all the Egyptians reverenced cowes above all other cattle*: as witneſſeth *Herodotus* in his *hiſtorie, booke* 2. and other writers teſtifie the like things of them: as *Plutarch* in his booke *of Iſis and Oſiris*. *will they not ſtone us?*] meaning, *doubtleſſe they will*. Therefore the Greeke tranſlateth, *we ſhall be ſtoned*: and the Scripture it ſelfe often reſolveth ſuch queſtions, by affirmations: as is ſhewed on *Gen.* 4. 7. and 13. 9.

27 Verſ. 27. *ſhall ſay*:] for they knew not how they ſhould ſerve the Lord, till they came thither, *Exod.* 10. 26. The Greeke tranſlateth, *hath ſaid*, referring it to that generall precept, in *Exod.* 5. 1. 3.

28 Verſ. 28. *not remove very farre*: or, *not in any caſe remove farre*: Hebr. *removing farre, not remove farre*: of which phraſe, ſee *Geneſis* 2. 17. *intreat yee*: Gr. *pray yee therefore for me unto the Lord*: meaning that the plague might be taken away; as *verſe* 8. and 29. So Simon Magus requeſted the prayer of Peter, *Acts* 8. 24.

29 Verſ. 29. *that the mixed ſwarme may*] or, as the Greeke tranſlateth, *and the mixed ſwarme ſhall depart*: for theſe two phraſes are uſed indifferently, as one Euangeliſt writeth, *and the inheritance ſhall bee ours*, *Marke* 12. 7. another ſaith, *that the inheritance may be ours*, *Luke* 20. 14. See alſo the notes on *Geneſis* 27. 4. and 12. 12. Herein Moſes ſheweth

ſheweth great faith, that his praier ſhould be granted. *any more deceive*] Hebr. *adde to deceive*; or, *to mocke*, as the word ſignifieth, 1 *King.* 18. 27. This he ſaid, becauſe he had promiſed the like before, *verſe* 8. but, *God will not be mocked*, *Gal.* 6. 7. *Iob* 13. 9.

32 Verſ. 32. *made heavy*] by hardning his heart againſt the Lord: ſee *verſe* 15. and *chap.* 7. 14. *ſent not*] as the Greeke ſaith, *he would not ſend.* And ſo Moſes ſpeaketh alſo in *Exod.* 10. 27. And often when things are denied to be done, it implieth an unwillingneſſe: which the Holy Ghoſt ſometime explaineth; as, *Dauid removed not the Arke*, 1 *Chron.* 13. 13. that is, he *would not remove it*, 2 *Sam.* 6. 10.

CHAPTER IX.

1. *God threatneth the fift plague, the murraine of cattell,* 4. *but exempteth Iſrael.* 6. *The Egyptians cattell die:* 7. *yet Pharaoh is hardned.* 8. *God bringeth the ſixt plague, boyles upon man and beaſt:* 11. *ſo that the Magicians cannot ſtand before Moſes:* 12. *yet Pharaohs heart is hardned.* 13. *God threatneth Pharaoh more ſeverely.* 22. *The ſeventh plague of haile and fire, falleth upon men and beaſts, and fruits of the earth.* 27. *Pharaoh confeſſeth his ſinne, and ſueth to Moſes;* 33. *who praieth to God, and the plague ceaſeth:* 34. *whereupon Pharaohs heart is hardned yet more.*

1 AND Iehovah ſaid unto Moſes; Goe in unto Pharaoh, and ſpeake unto him, Thus ſaith Iehovah the God of the Hebrewes, Send
2 away my people, that they may ſerve mee. For if thou refuſe to ſend *them* away, and thou ſtill *wilt* hold
3 them: Behold, the hand of Iehovah is upon thy cattell which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheepe: a very grievous murraine. And Iehovah 4
will marvellouſly ſever betweene the cattell of Iſrael and the cattell of Egypt; and there ſhall not die any thing of all that is the ſonnes of Iſrael. And Iehovah appointed a 5
ſet time, ſaying, To morrow Iehovah will doe this thing in the land. And Iehovah did this thing on the 6
morrow, and all the cattell of the Egyptians died, but of the cattell of the ſonnes of Iſrael died not one. And Pharaoh ſent, and behold, 7
there was not any one of the cattell of Iſrael dead: and the heart of Pharaoh was made heavy, and he ſent not away the people. And Iehovah ſaid unto Moſes and unto Aaron, Take to you your hands full of 8
aſhes of the fornace, and let Moſes ſprinkle it towards the heavens, in the eyes of Pharaoh. And it ſhall 9
be *(turned)* to ſmall duſt, upon all the land of Egypt; and it ſhall be upon man and upon beaſt, to a boyle breaking forth with ſcalding blaines, in all the land of Egypt. And they 10
tooke aſhes of the fornace, and ſtood before Pharaoh; and Moſes ſprinkled it towards the heavens, and it was a boyle *with* ſcalding blaines breaking forth upon man and upon beaſt. And the Magicians could 11
not ſtand before Moſes, becauſe of the boyle, for the boyle was upon the Magicians, and upon all the Egyptians. And Iehovah made 12
ſtrong the heart of Pharaoh, and he hearkned

hearkned not unto them, even as Iehovah had ſpoken unto Moſes.
13 And Iehovah ſaid unto Moſes, Riſe early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith Iehovah, the God of the Hebrewes; Send away my people,
14 that they may ſerve me. For at this time I *will* ſend all my plagues into thy heart, and upon thy ſervants, and upon thy people, that thou maiſt know that *there is* none like
15 me in all the earth. For now I ſent out my hand, and I had ſmitten thee and thy people with the peſtilence, and thou hadſt beene cut off from
16 the earth. But in very deed, for this have I raiſed thee up, for to ſhew *in* thee my power, and that my name *may* be declared in all the
17 earth. As yet exalteſt thou thy ſelfe againſt my people, that *thou wilt*
18 not ſend them away? Behold, I *will* raine, about *this* time to morrow, a very heavy haile, ſuch as hath not beene the like in Egypt ſince the day it was founded, even untill now.
19 And now ſend *and* ſpeedily gather thy cattell and all that thou haſt in the field: every man and beaſt which ſhall be found in the field, and ſhall not be gathered into the houſe, the haile ſhall even come downe upon them, and they ſhall
20 die. He that feared the word of Iehovah, amongſt the ſervants of Pharaoh, made his ſervants and his cat-
21 tell flie into the houſes. And hee that ſet not his heart unto the word of Iehovah, he left his ſervants and his cattell in the field. And Iehovah ſaid unto Moſes, Stretch forth
22 thine hand towards the heavens, and there ſhall be haile in all the land of Egypt, upon man and upon beaſt, and upon every herbe of the field,
23 in the land of Egypt. And Moſes ſtretched forth his rod towards the heavens, and Iehovah gave voices, and haile; and fire went upon the ground: and Iehovah rained haile
24 upon the land of Egypt. And there was haile, and fire catching it ſelfe among the haile, very heavy, ſuch as there was not the like in all the land of Egypt, ſince it was a nation.
25 And the haile ſmote in all the land of Egypt, all that was in the field, from man even unto beaſt: and the haile ſmote every herbe of the field, and brake every tree of the field.
26 Only in the land of Goſhen, where the ſonnes of Iſrael *were*, was there
27 no haile. And Pharaoh ſent, and called for Moſes and for Aaron, and ſaid unto them, I have ſinned *this* time: Iehovah *is* juſt, and I and my
28 people *are* wicked. Intreat ye Iehovah, for *it is* enough, that there be no *more* voices of God, and haile, and I will ſend you away, and yee
29 ſhall no longer ſtay. And Moſes ſaid unto him, When I *am* gone out *of* the citie, I will ſpreade abroad my hands unto Iehovah; the voices ſhall ceaſe, and the haile ſhall be no more; that thou maiſt know that the
30 earth *is* Iehovahs. But thou and thy ſervants, I know that yee will not yet feare before Iehovah God.

31 And the flaxe and the barley was ſmitten, for the barley *was in* the
32 eare, and the flaxe *was* bolled. But the wheat and the rye were not ſmit-
33 ten, for they *were* hidden. And Moſes went out of the citie, from Pharaoh, and ſpread abroad his hands unto Iehovah; and the voices and the haile ceaſed, and the raine was not poured upon the earth.
34 And Pharaoh ſaw that the raine, and the haile, and the voices were ceaſed; and he added for to ſinne, and made heavie his heart, he and his ſervants.
35 And the heart of Pharaoh waxed ſtrong, and he ſent not away the ſonnes of Iſrael, even as Iehovah had ſpoken, by the hand of Moſes.

Annotations.

1 HEbrewes] in Chaldee, *Iewes*: ſo in *verſe* 13. and uſually in other places. For they which of old were called *Hebrewes* of *Heber* the Patriarch, *Gen.* 14. 13. were after called *Iewes*, *Eſth.* 3. 6. of Iudas the Patriarch, Iakobs fourth ſonne: ſee *Gen.* 29. 35. and 49. 8.

3 Verſ. 3. *the hand*] The Chaldee expounds it, *a plague from before the Lord.* *ſheepe*] or *flocks*, both ſheepe and goats. *grievous murraine*] or *heavie peſtilence*: the Chaldee and the Greeke calleth it, *a very great death.* See the notes on *Exod.* 5. 3. for it is the ſame word there uſed.

4 Verſ. 4. *ſever*] In the Greeke, *will glorifie*: ſee *Exod.* 8. 22. *any thing*] Hebr. *a word*; that is, ought which may be ſpoken of: ſo *word*, is for *thing*, in *verſe* 5. and 6.

Verſ. 6. *all the cattell*] that is, of all ſorts ſome: for other ſome remained for an after-plague, *verſe* 19. 25. And this was the fift judgement, of which Aſaph ſaith, God *weighed out a path to his anger*, &c. *and gave up their beaſts to the murraine*, (or *peſtilence*:) *Pſal.* 78. 50. 6

Verſ. 7. *made heavie*] and ſo, *obſtinate*: ſee *Exod.* 7. 14. 7

Verſ. 8. *your hands full*] Hebr. *the fulneſſe of your fiſts.* Here againe, the ſixt plague is brought upon Egypt, without warning given them before: ſee the notes on *Exod.* 8. 16. *aſhes*] or, *embers.* The matter of this plague is from the fire; as of the former, from the earth and water; of the next, from the aire. *the heavens*] as ſignifying this puniſhment to come upon them from God above, in ſpeciall manner. *to a boyle*] or, as the Greeke tranſlateth, *boyles* or *ſores*, *botches.* Of ſuch oft-times leproſie did breed, as *Levit.* 13. 18, 19, 20. *ſcalding blaines*] or, *boyling bliſters*; a word not uſed but in this Egyptian plague, and it was an extraordinary and uncurable byle, ſuch as Moſes threatned among other curſes, for the breach of Gods law, *Deut.* 28. 27. *the Lord will ſmite thee with the boyle of Egypt*, &c. *whereof thou canſt not be healed.* The Holy Ghoſt expreſſeth it in Greeke, by *an evill and a malignant boyle*, *Revel.* 16. 2. 8

Verſ. 10. *it was*] or *there was*, as the Greeke tranſlateth, *there were boyles.* Thus the plagues come neerer unto Pharaoh, to his skin and fleſh: but greater follow, even into his heart, *verſe* 14. Vnto this ſixt plague of Egypt, anſwereth the firſt plague of the ſpirituall Egypt, where *there was an evill and a malignant boyle, upon the men which had the marke of the beaſt, and which worſhipped his image*, *Revel.* 16. 2. 10

Verſ. 11. *could not ſtand*] as hitherto they had withſtood Moſes, and Pharaoh would have had them done ſo ſtill: but now *their follie was manifeſted unto all men*: ſee 2 *Tim.* 3. 8, 9. *Exod.* 7. 11, 12. and 8. 18. Compare alſo herewith, *Revel.* 6. 17. where it is ſaid, *the great day of* (the Lambes) *wrath is come, and who ſhall be able to ſtand?* 11

Verſ.

12 Verſ. 12. *made ſtrong:*] and as the Greeke tranſlateth it, *hardned.* See *Exod.* 4. 21. A like event is ſeene in the latter Egyptians; *they blaſpheme the God of heaven, for their paines and for their boyles, but repent not of their workes, Rev.* 16. 11.

15 Verſ. 15. *I ſend out my hand*] by the peſtilence or murraine among the beaſts, *verſe* 3. 6. *and I had ſmitten thee* with the ſame peſtilence; and *thou hadſt beene cut off*, for ſo thy ſinnes deſerved; but for another cauſe, (which after is declared in *verſe* 16.) I have ſpared thee. This ſeemeth to be the proper meaning of theſe words. Otherwiſe taking the time paſt, for that which is to come, (for more certainty) it may be read, *I will ſend*, namely, if thou ſubmit not. And ſo the Greeke expounds it, *I will ſend*; and the Chaldee thus, *for now it is neere before me, that I will ſend out my powerfull plague. peſtilence*] in the Greeke and Chaldee, *death.*

16 Verſ. 16. *But in very deede*] or, *And verily. for this*] the Apoſtle (*Romanes* 9.) addeth a word of intention, *for this ſame:* meaning cauſe, or purpoſe; as the Greeke expounds it, *for this cauſe. raiſed thee up,*] ſo the Apoſtle (in *Rom.* 9. 17.) expoundeth the Hebrew, *I have made thee ſtand up*; or, *I have conſtituted,* (and *ſet*) *thee.* The common Greeke verſion hath, *thou haſt beene reſerved* (or *kept alive*) which though it be true, yet doth it not expreſſe the whole meaning of God, who had not only kept him alive from the former plagues, but even raiſed, ſet and conſtituted him for a veſſell of wrath, and an example of Gods juſtice and ſeveritie; as Paul applieth it to that argument. And that *ſtanding* may imply the conſtitution or being of a thing, the Scripture elſewhere ſheweth; as where one Prophet ſaith, the Angell of the Lord *ſtood* by the threſhing floore, 1 *Chron.* 21. 15. another ſaith, the Angell *was* by it, 2 *Sam.* 24. 16. *for to ſhew*] or, *that I may ſhew:* as Paul explaineth it. See the notes on *Gen.* 6. 19. *in thee:*] or, *ſhew thee:* but both the Greeke tranſlation, and the Apoſtle (*Rom.* 9. 17.) addeth the word *in.* Which is often to be obſerved in words compounded as this is; as *Gen.* 30. 20. *dwell* with *me*, *Pſalme* 5. 5. *ſojourne* with *thee*, *Pſalme* 42. 5. *reſorted* with *them*; *Sinne* againſt *me*, *Prov.* 8. 36. and ſundry the like. *be declared.*] Hebr. *for to declare* (or *tel*) *my name:* See the notes on *Geneſ.* 6. 20. The Chaldee tranſlateth, *that they may declare the power of my name.* From hence the Apoſtle inferreth, *Therefore* God *hath mercie on whom he will; and whom he will he hardeneth, Rom.* 9. 18.

18 Verſ. 18. *about* this *time:*] Gr. *at this houre,* (or *time*) for the Greeke uſeth theſe two indifferently; as, *In that houre, Luke* 10. 21. whereas Matthew ſaith, *In that time, Matth.* 11. 25. *very heavy,*] or, *vehemently weighty*; that is, ſore and grievous. This plague proceedeth from the ayre, as the former did from other elements. *founded,*] that is, *the foundation of it laid:* as the Greeke ſaith, *created.*

19 Verſ. 19. *ſpeedily gather,*] *gather* for to *flee*, or to *retire*, as the word ſignifieth, *Ierem.* 4. 6. and 6. 1. This warning, as it implied great danger to come; ſo, no leſſe mercie in God, towards ſuch ill deſerving people. *even come downe*] Hebr. *and ſhall come downe, and they ſhall die*; meaning with the haile, ſo ſoone as it ſhould fall.

20 Verſ. 20. *made to flie,*] the Greeke, and Chaldee tranſlate, *gathered*; this explaineth the former word, in *verſe* 19.

21 Verſ. 21. *ſet not his heart,*] that is, *regarded not.* See *Exod.* 7. 23. *he left,*] or, *he alſo left.* But the word *alſo* (or *and*) may be omitted, as is ſhewed on *Gen.* 8. 6.

23 Verſ. 23. *gave voices,*] that is, *ſent noyſes of thunder:* ſo the Scripture elſewhere ſpeaketh of the *voice* (or *noiſe*) *of thunder, Revel.* 6. 1. and *thunders uttered their voices, Revel.* 10. 3. And although ſometime *voices* and *thunders* are mentioned diſtinctly, as in *Rev.* 4. 5. and 8. 5. yet here by *voices*, ſeeme to be meant *thunders.* So at the giving of the Law, *Exod.* 19. 16. and 20. 18. *haile:*] with ſuch God killed alſo the Canaanites, *Joſ.* 10. 11. And unto Iob he ſaith; *Haſt thou ſeene the treaſures of the Haile, which I have reſerved againſt the time of trouble, againſt the day of battell and war? Job* 38. 22, 23. Vnto this ſeventh plague of Egypt, the Lord compareth the ſeventh plague of the Antichriſtians; where, upon

the viall *powred out into the aire, there were voices, and thunders, and lightnings, and earthquake, such as was not since men were upon the earth, and a great haile of talent weight fell upon men, for which they blasphemed God, Rev.* 16. 17. 18. 21. *fire went,*] that is, *ran along* on the ground, as the Greeke translateth it; which was extraordinary and most terrible: so that not the *haile* onely, but the *lightnings and fierie flames,* consumed their cattle; as the Psalmist witnesseth, *Psa.* 78. 47, 48. and 105. 32, 33. So in other judgements, *haile* and *fire* is mentioned, in the destruction of Davids enemies, and of the Assyrians, *Psa.* 18. 13, 14, 15. *Esa.* 30. 30, 31.

24 Vers. 24. *catching it selfe*;] that is, one flash of lightning taking hold of another, and so the flames infoulding themselves, did increase and burne more terribly. This word is used onely here, and in *Ezek.* 1. 4. The Greeke translateth it, *inflaming,* (or, *setting on fire,* which word the Apostle useth, *Iames* 3. 6.) and so the Chaldee saith, *inflaming it selfe.* And David calleth it, *fire of flames, Psal.* 105. 32. *a nation*] or, *to a nation*: which the Greeke explaineth, *since there was a nation upon it.* A like phrase is in *Rev.* 16. 18. *since men were upon the earth.*

25 Vers. 25. *from man* &c.] that is, *both men and beasts.* *every tree*] the Greeke saith, *all the trees,* meaning of all sorts; for there were some left remaining for an after plague, *Exod.* 10. 5. A like phrase is in *Act.* 10. 12. *all foure-footed beasts* &c. and before in *verse* 6.

26 Vers. 26. *no haile.*] So God had preserved them from former plagues, *verse* 6. and *chap.* 8. *verse* 22. and so God promiseth to preserve his people in *quiet resting places, when it shall haile on the forrest, Esay* 32. 18, 19.

28 Vers. 28. *for* it is *enough,*] or, *and* let it be *enough*: so the Greeke Interpreters tooke it, translating, *and let it cease.* *voices of God,*] that is, *thunders from God,* or *mightie loud thunders*: as *mountaines of God, Psal.* 36. 7. are high and strong mounts; see the notes on *Gen.* 10. 5. and 23. 6. The Greeke retaineth the Hebrew phrase. *no longer stay*] Hebr. *ye shall not adde to stand*: that is, *to stay,* or *remaine,* as the Greeke translateth: or as the Chaldee expounds it, *be delaied.*

Vers. 29. *my hands*] Hebr. *my palmes*; that is, as the Chaldee explaineth it, *my hands in prayer.* So in *verse* 33. The *spreading out of the palmes of the hands,* was a common gesture used in prayer, as kneeling also was; signifying a desire that they might receive from God, the things they craved: so Salomon did when he prayed, 2 *Chron.* 6. 13. and David, *Psalme* 143. 6. and Ezra, *Ezra* 9. 9. and others, *Iob* 11. 13. Like this was the *lifting up* of the hands; whereof see *Exod.* 17. 11. *is Iehovahs,*] or belongeth *to Iehovah,* as the Creator, Possessor, Governor of all things; doing *whatsoever he pleaseth, in heavens, earth, seas,* &c. *Psalm.* 135. 6. Of this sentence there is often mention and great use in the Scriptures: see *Deut.* 10. 14, 15. *Psal.* 24. 1, &c. 1 *Cor.* 10. 26. 28. 29

Vers. 30. *will not yet feare*] this the event shewed to be true, *verse* 35. Hereby it appeareth, that the prayers of the faithfull may remove temporary plagues, even from the wicked and impenitent. Compare 1 *King.* 18. 42. 45. *Exod.* 32. 11. 14. 34, 35. 30

Vers. 31. *in the eare,*] the Hebrew *Abib,* signifieth a *greene eare of corne* with the stalke, *Levit.* 2. 14. Of it, the moneth when corne was newly ripe, is called *Abib,* whereof see *Exod.* 13. 4. *bolled,*] or in *the stalke*: the Greeke translateth it *seeding.* 31

Vers. 32. *rye*:] or the graine called *Zea,* or *Spelt,* in Hebrew *Cussemeth*: of this is mention also in *Ezek.* 4. 9. *Esay* 28. 25. The Hebrew Doctors count it a kinde of *wheat*: as *Maimony* sheweth in *tract. of Leven, chap.* 5. *S.* 1. 32

hidden:] Hebr. *darke,* or, *obscure,* that is, hid under ground, not to be seene: the Greeke translateth it, *lateward.*

Vers. 33. *haile ceased*] This sheweth the effect of Moses faith and prayer: the Apostle noteth the like of Elias, who *prayed,* and *it rained not on the earth by the space of three yeeres and sixe moneths: and he prayed againe, and the heaven gave raine, Jam.* 5. 17, 18. This is written for our comfort, for they were men, *subject to like passions as we are.* The same is to be observed in *Exodus* 10. 18, 19. and the other plagues which Moses by prayer tooke away. 33

Vers.

Vers. 34. *made heavie*] that is, *obstinate* and *hard*. See *Exod.*7.14.

Vers. 35. *waxed strong*] was made fast and hard: see *Exod.*4.21. *by the hand*] that is, by the *ministerie* or *prophecie* of Moses, who had signified so much before, *vers.* 30. So Gods word came *by the hand of Haggai*, *Hag.*1.1. *by the hand of Malachy*, *Mal.*1.1. and *by the hand of all the Prophets*, 2 *King.*17.13. that is, by them as his *ministers* and instruments. And *the hand of the Lord*, sometime is the spirit of *prophecie*, 2 *King.*3.15.

CHAPTER X.

1. *God sheweth Moses wherefore he hardned Pharaohs heart.* 3. *Locusts are threatned to be sent.* 7. *Pharaoh, moved by his servants, inclineth to let Israel goe, but changeth his minde.* 12. *The eighth plague, Locusts come upon Egypt.* 16. *Pharaoh confesseth his sinne, asketh forgivenesse, and desireth Moses praier.* 19. *The Locusts are taken away, and Pharaohs heart is hardned.* 21. *Darknesse, the ninth plague, is sent upon Egypt.* 24. *Pharaoh would send Israel away, but stay their cattell.* 25. *Moses refuseth to leave a hoofe behinde.* 27. *Pharaoh is hardned, and forbiddeth Moses, on paine of death, to see his face any more.*

פ פ פ

1 AND Iehovah said unto Moses; Goe in unto Pharaoh, for I have made heavie his heart, and the heart of his servants, that I may set these my signes in the midst of him.
2 And that thou maist tell in the eares of thy sonne, and of thy sons sonne, the *things* which I have wrought in Egypt, and my signes which I have put amongst them; and *that* ye may
3 know that I *am* Iehovah. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith Iehovah, the God of the Hebrewes; How long refusest thou to humble *thy selfe* before me? Send away my people, that they may serve me. For
4 if thou refuse to send away my people, behold, I bring to morrow the
5 Locusts into thy coast. And they shall cover the eye of the earth, and *one* shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the haile; and shall eat every tree which groweth for
6 you, out of the field. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which thy fathers, and thy fathers fathers have not seene, since the day *that* they were upon the earth, unto this day: and he turned himselfe, and went
7 out from Pharaoh. And Pharaohs servants said unto him, How long shall this *man* be a snare unto us? send away the men, that they may serve Iehovah their God: knowest thou not yet that Egypt is destroied?
8 And Moses and Aaron were brought againe unto Pharaoh; and he said unto them, Goe serve Iehovah your God: who and who, *are* they that
9 shall goe? And Moses said, Wee will goe, with our young and with our old, with our sonnes and with our daughters, with our flocks and with our herds, will we goe, for we
10 have a feast of Iehovah. And hee said unto them, Let Iehovah be so with you, as I will send away you, and your little ones: see *to it*, for

11 evill *is* before your faces. Not ſo; goe now ye men, and ſerve Iehovah, for that you did requeſt: and he drove them out from Pharaohs preſence.
12 And Iehovah ſaid unto Moſes; Stretch out thy hand over the land of Egypt, for the Locuſts, that they may come up upon the land of Egypt, and eat every herbe of the land, all that the haile hath left.
13 And Moſes ſtretched out his rod over the land of Egypt, and Iehovah brought an eaſt winde upon the land, all that day, and all the night: the morning was, and the eaſt winde
14 brought up the Locuſts. And the Locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt, exceeding heavie; before them there were no ſuch Locuſts as they, and after them ſhall no ſuch be.
15 And they covered the eye of all the earth, and the land was darkned; and they did eat every herbe of the land, and all the fruit of the trees, which the haile had left; and there remained not any greene thing in the trees, or in the herbes of the
16 field, in all the land of Egypt. And Pharaoh haſtened to call for Moſes and for Aaron; and he ſaid, I have ſinned againſt Iehovah your God,
17 and againſt you. And now forgive I pray thee my ſinne, only this once, and intreat ye Iehovah your God, that he may take away from mee this
18 death only. And he went out from
19 Pharaoh, and intreated Iehovah. And Iehovah turned a vehement ſtrong ſea winde, and tooke away the Locuſts, and faſtened them to the red ſea: there remained not one Locuſt in all the coaſt of Egypt. And Ie- 20
hovah made ſtrong the heart of Pharaoh, and he ſent not away the ſons of Iſrael. And Iehovah ſaid unto 21
Moſes; Stretch out thy hand toward the heavens, and there ſhall be darkneſſe over the land of Egypt, that *one* may feele the darkneſſe. And Mo- 22
ſes ſtretched out his hand toward the heavens, and there was obſcure darkneſſe in all the land of Egypt three dayes. They ſaw not *any* man 23
his brother, neither roſe they *any* man from his place, three dayes: but to all the ſonnes of Iſrael there was light in their dwellings. And Pha- 24
raoh called unto Moſes, and ſaid, Goe ye, ſerve Iehovah; only let your flocks and your herds be ſtayed: let your little ones alſo goe with you. And Moſes ſaid, Thou alſo ſhalt give 25
into our hand, ſacrifices and burnt-offrings, that we may doe *ſacrifice* to Iehovah our God. And our cattell 26
alſo ſhall goe with us; there ſhall not an hoofe be left, for thereof ſhall we take to ſerve Iehovah our God; and we know not *with* what we ſhall ſerve Iehovah, untill wee come thither. And Iehovah made ſtrong the heart 27
of Pharaoh, and he would not ſend them away. And Pharaoh ſaid un- 28
to him, Get thee from me, take heed to thy ſelfe, ſee my face no more, for in the day thou ſeeſt my face, thou ſhalt die. And Moſes ſaid, Thou 29
haſt ſpoken well: I will not ſee thy face againe any more.

Annotations.

Annotations.

פרם Heere beginneth the fifteenth Section or Lecture of the Law: see *Genesis 6.9.*

1 Verſ. 1. *for I*] or, *though I have made heavy*, that is, *hardned*: see *Exod. 7.14.* *of him*] of Pharaoh and his ſervants: therefore the Greeke tranſlateth it, *them*; ſaying, *that theſe ſignes may hereafter come upon them.*

2 Verſ. 2. *thou*] this alſo meaneth Moſes and the Iſraelites; as after he ſaith, *yee*; and ſo the Greeke tranſlateth here. And in *Deut. 6.20. 22.* Moſes willeth Iſrael to tell their ſonnes, of *the ſignes and wonders, great and evill*, which the Lord had brought upon Egypt. The like is in *Pſal. 78.5, 6, 7, &c.* *the things*,] the Chaldee ſaith, *the miracles.*

3 Verſ. 3. *Hebrewes*] in the Chaldee *Iewes.* *humble* thy ſelfe] The Greeke tranſlateth, *how long wilt thou not reverence me?*

4 Verſ. 4. *Locuſts*,] or *Graſhoppers*: the Hebrew is *Locuſt*; put generally for a multitude of Locuſts; (as *tree*, for trees, *Gen. 3.2.*) And the originall *Arbeh*, hath the denomination of a *multitude*, becauſe their nature is to be many together, as *Prov. 30.27. the Locuſts have no king, yet goe they forth all of them by heaps*: and huge multitudes are therefore reſembled to *Locuſts*, *Ier. 46.23. Iudg. 6.5.*

5 Verſ. 5. *the eye*,] put for the whole *face*, or *upmoſt part of the earth*, which is ſeene with the eye: as the Greeke tranſlateth it, *the ſight*, or *ſuperficies.* The Chaldee explaines it, of hiding the *ſight of the ſunne from the earth*: ſo in *verſe 15.* Humane writers teſtifie, that *the great Locuſts flie, and make great noiſe with their wings, as if they were birds, and doe darken the Sunne. Plinie, booke 11. chapter 29.* *that which is eſcaped*,] Hebr. *the eſcaping*, or, *evaſion.*

6 Verſ. 6. *houſes*:] the Locuſts are reported to *gnaw all things, even the doores of houſes*: *Plinie booke 11. chapter 29.* Some of the Hebrewes write, that theſe Locuſts did not only hurt the fruits of the earth, but men alſo; as the author of the booke of *Wiſdome, c. 16. verſ. 9.* ſaith, *the bitings of Locuſts and of flies, killed them; neither was there found any remedie for their life.*

7 Verſ. 7. *ſervants*] the nobles, and counſellors of Egypt. *a ſnare*,] that is, *a deſtruction*, by the plagues that he bringeth upon us. This word *ſnare*, uſually ſignifieth the meanes of deſtruction; as *Exod. 23.33. Ioſ. 23.13. 1 Sam. 18.21.* which here the Egyptians impute unto Moſes; whereas *a ſnare* is *in the tranſgreſſion of an evill man, Prov. 29.6.* *knoweſt thou*;] the Greeke interpreteth it, *or wouldeſt thou know?*

8 Verſ. 9. *we have*] Hebr. *to us* is: whereby is meant *we have*; as is noted on *Geneſ. 12.16.* The word *is*, is ſupplied here in the Greeke verſion. *feaſt of Iehovah*] ſo called, becauſe it was commanded by him, *Exodus 5.1.* and was to be kept unto him; as the Chaldee expounds it, *a feaſt before the Lord*; and as elſewhere it is ſaid, *a feaſt unto Iehovah, Exodus 32.5.*

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10 Verſ. 10. *ſo with you*, &c.] It is an imprecation or curſe, becauſe he purpoſed not to let them goe: but as God forced him to ſend them away, ſo turned he this curſe into a bleſſing to them, *Exodus 12.30, 31.* and *13.21, 22.* The Chaldee paraphraſeth, *the Word of the Lord ſo be your helpe.* Heere Sathan, who had before ſought the death of Iſraels Infants, *Exodus 1.* ſeeketh to retaine them at leaſt in bondage: and when he cannot hinder the redemption of the whole Church, yet to hinder it in part. So in *Revelat. 12.13.-17.* when the Dragon could not hurt *the woman*; he maketh *warre with the remnant of her ſeede.* *evill*:] this word is uſed both for *ſinne*, and for the *puniſhment of the ſame*, as *Ierem. 18.8. if they turne from their evill, I will repent of the evill that I thought to doe unto them.* Both may be here implied by Pharaoh, but the latter chiefly; threatning more affliction, if they left not off their intended courſe. The Chaldee expoundeth it thus; *ſee how the evill which you thinke to doe, ſitteth before your faces.* *he drove*] that is, Pharaoh drove, or cauſed them to be driven out of his preſence. Or,

he

he drove, is put for *they were driven*: ſee the notes on *Gen.16.14.*

13 Verſ. 13. *over the land of Egypt*] the Greeke expoundeth it, *towards heaven.* *the eaſt winde*,] which is a ſtrong and violent winde, with it God drove backe the ſea, *Exod.14.21.* and by it his judgements are often ſignified, *Gen.41.7. Pſalme 48.8. Eſay 27.8. Ezek.19.12. Ier.18.17.* *Locuſts*,] or *Graſhoppers*; and with them *caterpillers* alſo, as David ſheweth in *Pſalm.105.34,35.* and *78.46.* They are of Gods heavy judgements upon ſinners, *Deut.28.38. 1 Kin.8.37.* and unto this eighth plague of Egypt, the armie of Antichriſt is reſembled, that tormented men, *Rev.9.3.5.7.&c.*

14 Verſ. 14. *heavy*,] both grievous for the hurt they did, and for the multitude of them; as the Greeke explaineth it, *many.* *ſuch.*] Yet great judgements upon Iſrael, are mentioned by Locuſts, *Ioel 1.2,3,4.* and by humane writers it is ſaid, that *in India there are ſome of three foot long: Plinie, b.11.c.29.*

15 Verſ. 15. *the eye*,] the face, as *verſ.5.* *darkned*] that is, hid and defaced; and as the Greeke tranſlateth, *corrupted.*

17 Verſ. 17. *death*,] that is, *deadly plague*; ſo *2 King.4.40. death* is *in the pot.*

19 Verſ. 19. *ſea winde*,] that is, *weſt winde*, as the Chaldee explaines it: the Greeke ſaith, *from the ſea.* For the maine ſea lay weſtward: ſee *Gen.12.8.* *faſtened*,] or, *pitched them in*, the Greeke and Chaldee tranſlate *caſt them*: but the word meaneth, that they were ſo throwne in, as there to remaine and riſe no more; as when a Tent or other thing is pitched and faſt nailed. After this manner God often deſtroyeth Locuſts in other places; *being taken up by heaps with the winde, they fall into ſeas or lakes*, ſaith *Plinie, b.11.c.29.* *red ſea*;] or, *weedy ſea*; called in Hebrew, *the ſea Suph*; which word ſignifieth *ſedge*, or *ſea weeds*, that grew therein, and whereof it ſeemeth it had the name: ſee *Exod.2.3. Ion.2.5.* The Holy Ghoſt in Greeke calleth it, *Erythran*, the *Red ſea*, *Acts 7.36. Heb.11.29.* either of the red ſand of that ſea, or red mountaines by it; or of one *Erythras* a king, as *Strabo* writeth in his *16. booke.* But the Latines called it *Rubrum mare*, that is, the *Red ſea*, *Plinie Hiſt.b.13.chap.25. Pomp. Mela b.3. chap.7.* and by that name it is uſually knowne in theſe parts of the world. In this ſea, Pharaoh himſelfe with his armie, were afterward drowned, *Exod.14.*

Verſ. 20. *made ſtrong*,] that is, *hardned*, as 20
the Greeke tranſlateth: ſee *Exod 4.21.*

Verſ. 21. *there ſhall be*] or, as the Greeke 21
tranſlateth, *let there be darkneſſe.* Of this plague alſo, God warneth not Pharaoh before hand: ſee *Exod. 8.16.* *that* one *may feele*] or, *and he* (that is, Pharaoh, or every one) *ſhall feele*; meaning, as the Greeke tranſlateth it, *palpable darkneſſe*, ſuch as may be felt with the hand, for the thickneſſe of the aire. The Hebrew word ſignifieth ſometime *to feele, Iudg.16.26.* ſomtime on the contrary to *take away*, or *remove*, *Exod.13.22.* in which latter ſenſe the Chaldee paraphraſe here expoundeth it, *after the darkneſſe of the night is removed*: meaning, that the day ſhould be turned to darkneſſe.

Verſ. 22. *obſcure darkneſſe*,] Hebr. *darke-* 22
neſſe of obſcurity, that is, moſt obſcure, *blacke and thicke.* The Greeke expreſſeth it by three words, *darkneſſe, thicke obſcurity, tempeſtuous darkneſſe.* This ninth plague, David celebrateth, in *Pſal.105.28.* and unto it, the fift plague of the ſpirituall Egypt is compared, *Rev.16.10.* where *the kingdome of the Beaſt is full of darkneſſe, and men gnaw their tongues for paine.* A righteous judgement of God, upon thoſe that oppreſſed his people *the light of the world, Matth.5.14.* and rebelled againſt the light; as *Iob 24.13.*

Verſ. 23. *ſaw not*,] neither by ſun or ſtars 23
from above, neither by fire beneath, had they any light. So, *the light of the wicked ſhall be put out, and the ſparke of his fire ſhall not ſhine; the light ſhall be darke in his tabernacle, Iob 18.5,6.* *from his place*,] or, *from under him*: the Greeke tranſlateth, *from his bed.* Thus in them the ſaying was fulfilled, *the wicked ſhall be ſilent in darkneſſe, 1 Samuel 2.9.* *was light*;] ſo they had beene freed from former plagues, ſee *Exodus 9.26.* and God promiſeth like mercie to his Church by the Goſpell, ſaying, *Ariſe thou, be inlightned, for thy light is come, &c. darkneſſe ſhall cover the earth,*

and

and groſſe darkeneſſe the peoples, but Iehovah ſhall ariſe upon thee, &c. Eſay. 60. 1, 2.

25 Verſ. 25. *doe* ſacrifice,] or, *offer*. The word *ſacrifice*, here underſtood, is elſewhere expreſſed, as in 1 *Kings* 12. 27. and when the word *doe* (or *make*) is joyned with ſacrifices, as in this place, it ſignifieth to *offer*, as, *Levitic.* 9. 7. 22. and 16. 9. *Exodus* 29. 36. 39. 41, 42.

26 Verſ. 26. *not an hoofe*,] *not any thing*, ſaith the Chaldee. Thus Iakob went before out of Meſopotamia into Canaan, with all his cattell and ſubſtance, *Geneſ.* 31. 18. And Moſes conſtancie to keepe the commandement of God unto the ſmalleſt things, in every particular, is an example of the obedience which we all owe unto the Lord, and from which no perſecution or tyranny ſhould ſtay us. And the not leaving of *an hoofe* behinde, ſignified their full departure out of Egyptian bondage; leaving nothing to tempt or occaſion them to returne thither againe: which God after forbade them, *Deut.* 17. 16. and 28. 68. *Hoſ.* 9. 3.

27 Verſ. 27. *made ſtrong*,] that is, *hardned*, as the Greeke tranſlateth. See *Exodus* 4. 21. *would not*,] or, *was not perſwaded, conſented not to ſend them*, notwithſtanding all theſe plagues. This word is not uſed in all this hiſtorie, untill now: it ſetteth forth Pharaohs wilfulneſſe.

28 Verſ. 28. *no more*] Hebr. *adde not to ſee*: ſo in the verſe following. Heere Pharaoh is inraged againſt Moſes, and more fully manifeſteth his hardneſſe of heart: unto whom Moſes anſwereth, with no leſſe courage and faith in God; *not fearing* (as Paul ſaith) *the wrath of the king, but enduring, as ſeeing him who is inviſible, Heb.* 11. 27. Therefore ere he went out of his preſence, he denounceth the laſt plague, (in the chapter following) and departed, never ſeeing him more. As Pharaoh by all theſe plagues, is not bettered, but worſe hardned: ſo when the beaſts throne and kingdome is darkned, *they gnaw their tongues for paine; and blaſpheme the God of heaven, becauſe of their paines and their ſores; and repent not of their deeds, Rev.* 16. 10, 11.

Verſ. 29. *well*] or *right*: the Greeke tranſlateth, *as thou haſt ſaid*. So it was not an approbation of Pharaohs evill ſpeech, but a ſignification that it ſhould ſo come to paſſe. Wherein Moſes ſhewed great faith in God, and courage againſt the king, whoſe *wrath he feared not*, as the Apoſtle obſerveth in *Hebr.* 11. 27. For before his departure, he threatneth the laſt plague, and goeth out very angry, *Exod.* 11. 4-8. 29

Chapter XI.

1. Gods meſſage to the Iſraelites, to borrow jewels of their neighbours the Egyptians. 4. Moſes threatneth Pharaoh with the death of all the Firſt-borne in Egypt. 9. Pharaohs heart is hardned ſtill.

AND Iehovah ſaid unto Moſes; Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards he will ſend you away from hence: when he ſhall ſend *you* away, he ſhall thruſting thruſt you out from hence altogether. Speake now in 2
the eares of the people; and let *every* man aske of his neighbour, and *every* woman of her neighbour, jewels of ſilver, and jewels of gold. And Iehovah gave the people grace in the 3
eyes of the Egyptians: alſo the man Moſes *was* very great in the land of Egypt, in the eyes of Pharaohs ſervants, and in the eyes of the people. And Moſes ſaid, thus ſaith Iehovah, 4
About midnight *will* I goe out into the midſt of Egypt. And every 5
firſt-borne in the land of Egypt ſhall die, from the firſt-borne of Pharaoh

that ſitteth upon his throne, even to the firſt-borne of the bond-woman that *is* behinde the mill; and every
6 firſt-borne of beaſts. And there ſhall be a great crie in all the land of Egypt, ſuch as there hath beene none like it, nor ſhall be like it any
7 more. But againſt any of the ſons of Iſrael ſhall not a dogge move his tongue, againſt man or beaſt, that ye may know how Iehovah marvellouſly ſevereth betweene the Egyp-
8 tians and Iſrael. And all theſe thy ſervants ſhall come downe unto me, and bow downe themſelves unto me, ſaying, Goe out thou, and all the people that *is* at thy feet; and after that, I will goe out: and he went out from Pharaoh, in heat of anger.
9 And Iehovah ſaid unto Moſes; Pharaoh ſhall not hearken unto you, that my wonders may be multiplied
10 in the land of Egypt. And Moſes and Aaron did all theſe wonders before Pharaoh: and Iehovah made ſtrong the heart of Pharaoh, and he ſent not away the ſonnes of Iſrael out of his land.

Annotations.

1 SAid] or, *had ſaid*, before he went laſt unto Pharaoh, being called, *Exod.* 10. 24. therefore ere he departeth out of his preſence, he denounceth this laſt plague, as appeareth by the 8. *verſe* following. *thruſting thruſt*] that is, *earneſtly and baſtily thruſt*, as came to paſſe, *Exod.*12.31.33. The Greeke tranſlateth, *with all rejection he ſhall reiect* (or *caſt you out*;) and as the Chaldee ſaith, *with full rejection.*

Verſ. 2. *in the eares*] The Greeke addeth, *privily.* *the people*] the Iſraelites. *his neighbour*] an Egyptian: this was ſignified at the firſt, *Exod.*3.22. *jewels*] or, *veſſels, inſtruments*, of all ſorts. Theſe they borrowed, but never reſtored; Gods extraordinary commandement was their warrant, as it was unto Abraham for the killing of his ſonne, *Gen.* 22. and it was a recompence of their labours, wherewith they had ſerved the Egyptians. 2

Verſ. 3. *grace*] that is, *favour.* Hebr. *the grace of the people*; which the Greeke tranſlateth, *grace to his people*: ſee the notes on *Exod.* 3. 21. and *Gen.*39.21. 3

Verſ. 4. *ſaid*] to Pharaoh, before he went out of his preſence, *verſ.*8. and *Exod.* 10. 29. *I goe out*] the Chaldee ſaith, *I will be revealed*: this God did by his Angell that deſtroied them, *Exod.*12.23. And this *going out*, as the like phraſe of *paſſing through*, in *Exod.* 12. 12. is meant for evill unto Egypt: unto which the Scriptures elſewhere have reference, as in *Amos* 5. 17. *I will paſſe through thee, ſaith the Lord.* 4

Verſ. 5. *on his throne*] that is, *which ſhall reigne after him*: the Chaldee explaineth it, *which ſhall ſit upon the throne of his kingdome.* And the holy text ſo explaineth it ſelfe, as *his throne*, 1 *Chron.* 17. 12. is *the throne of his kingdome*, 2 *Sam.*7.13. and to *ſit on the throne*, is *to reigne* in ſtead of another, 1 *King.* 3. 6. with 2 *Chron.* 1. 8. and a *man upon the throne*, 1 *King.* 9. 5. is expounded to be *a ruler*, 2 *Chron.* 7. 18. *behinde the mill*] or, *after the mill ſtones*; that is, in priſon grinding at the mill, as is explained in *Exo.*12.29. *Iudg.*16.21. *Eſa.* 47.1,2. and ſhe is ſaid to be *behinde*, or *after* it, for thruſting it before them, as they wrought. 5

Verſ. 7. *move*] that is, they ſhall not have the leaſt let or diſturbance. See the like in *Ioſ.*10.21. The *dog* ſignifieth the wicked, *Pſal.* 22. 17. 21. that ſuch ſhould not move their tongue, is according to that ſaying, *Iniquity ſhall ſtop her mouth, Iob* 5. 16. *Pſalm.* 107. 42. *ſevereth*] Gr. *glorifieth*: ſee *Exod.* 8. 22. 7

Verſ. 8. *ſervants*] the Counſellors, Nobles, Courtiers. Theſe compelled by the plague, 8

ſhould

ſhould bow downe to Moſes: ſo greatly would God honour his ſervant. So God promiſeth his Church, that Kings and Queenes ſhould bow downe thereto, with their face towards the earth, &c. *Eſay* 49.23. *at thy feet*,] following thee: the Greeke tranſlateth it, *whom thou leadeſt*: the Chaldee, *with thee.* *heat*,] or, *inflammation of anger.* Though Moſes was *a very meeke man, above all the men that were upon the earth*, *Numb.* 12.3. yet now in the Lords cauſe, with whom Pharaoh had ſo often mocked, he is very wroth, and ſo the king and he doe part, angry each with other, as *Exod.* 10.28. And ſuch is the end of the miniſtery of Moſes law, unto all hard hearted ſinners, *Rom.* 2.5. and 4.15. Vnto this we may apply that ſaying of Paul; *By faith* Moſes *forſooke Egypt, not fearing the wrath of the king: for he endured, as ſeeing him who is inviſible*, *Heb.* 11.27.

10 Verſ. 10. *made ſtrong*] that is, as the Greeke expoundeth it, *hardned.* Heerein the unſearchableneſſe of Gods judgements is to bee conſidered; for as thoſe whom hee loveth, he loveth unto the end, *Iohn* 13.1. and putteth his feare in their hearts, that they ſhall not depart from him, *Ierem.* 32.40. ſo the wicked (whom his ſoule hateth, *Pſalme* 11.5.) he hardneth their heart from his feare, *Eſay* 63.17. that though he doe many miracles before them, yet they beleeve not; neither can they beleeve, becauſe hee hath blinded their eies, and hardned their heart; that they ſhould not ſee with their eies, nor underſtand with their heart, and be converted, and he ſhould heale them, *Ioh.* 12.37.39,40. So after their hardneſſe and impenitent heart; they treaſure up unto themſelves wrath againſt the day of wrath, *Romanes* 2.5. and God willing to ſhew wrath, and to make his power knowne, endureth with much long-ſuffering the veſſels of wrath, fitted to deſtruction, *Rom.* 9.22. Of which Pharaoh is a moſt memorable example, appointed of God for this, that he might ſhew his power in him, and that Gods name might be declared throughout all the earth, *Exod.* 9.16. *Rom.* 9.17.

Chapter XII.

1. *The moneth wherein Iſrael went out of Egypt, is made the firſt moneth.* 3. *A commandement to prepare a Lambe for the Paſſeover.* 11. *The manner of eating the Paſſeover.* 15. *Vnlevened bread muſt be eaten ſeven daies.* 22. *The bloud of the Lambe muſt be ſprinkled on the doore poſts.* 29. *All the Firſt-borne of Egypt are ſlaine.* 31. *The Iſraelites are driven out of the land.* 35. *They ſpoile the Egyptians.* 37. *They journey to Succoth.* 43. *The ordinance of the Paſſeover, and who they are that may eat the ſame.*

AND Iehovah ſaid unto Moſes and unto Aaron, in the land of Egypt, ſaying: This moneth *ſhall be* unto you the head of moneths: it *ſhall be* unto you the firſt of the moneths of the yeere. Speake yee unto all the congregation of Iſrael, ſaying, in the tenth of this moneth, That they take to them, *every* man a lambe *according* to the houſe of *their* fathers, a lambe for an houſe. And if the houſe be too little to be for a lambe, then ſhall he, and his neighbour the next unto his houſe, take according to the number of the ſoules; *every* man according to his eating, ye ſhall make *your* count for the lambe. A lambe perfect, a male of the firſt yeere, ſhall *it* be to you; ye ſhall take *it* of the ſheepe or of the goats. And it ſhall be by you kept up, untill the fourteenth day of this moneth; and the whole Church of the congregation of Iſrael ſhall kill it, betweene the two evenings.

7 And they ſhall take of the bloud, and give *it* upon the two ſide-poſts, and upon the upper doore-poſt, upon the houſes wherein they ſhall eat it.
8 And they ſhall eat the fleſh in that night, roſt *with* fire, and *with* unlevened *cakes*; *and* with bitter *herbs*
9 they ſhall eat it. Ye ſhall not eat of it raw, or ſodden at all in water, but roſt *with* fire; the head thereof, with the legs thereof, and with the purtenance thereof.
10 And ye ſhall not let *ought* remaine of it untill the morning: and that *which* remaineth of it untill the morning, ye ſhall burne
11 with fire. And thus ſhall ye eat it: *with* your loynes girded, your ſhooes on your feet, and your ſtaffe in your hand: and ye ſhall eat it in haſte; it
12 *is* Iehovahs Paſſeover. And I will paſſe through the land of Egypt in this night, and will ſmite every firſt-borne in the land of Egypt, from man even unto beaſt: and againſt all the gods of Egypt will I doe judgements; I Iehovah.
13 And the bloud ſhall be to you for a ſigne upon the houſes where you *are*; and I will ſee the bloud, and will paſſe over you, and the plague ſhall not be upon you to deſtruction, when I ſmite the land
14 of Egypt. And this day ſhall be unto you for a memoriall, and ye ſhall feſtivally keepe it a feaſt to Iehovah; throughout your generations ſhall ye feſtivally keepe it, *by* an everlaſting ſtatute.
15 Seven dayes ſhall ye eat unlevened *cakes*, even in the firſt day ye ſhall cauſe the old leven to ceaſe out of your houſes: for whoſoever eateth levened *bread*, even that ſoule ſhall be cut off from Iſrael, from the firſt day untill the ſeventh day.
16 And in the firſt day there ſhall be unto you a convocation of holineſſe, and in the ſeventh day a convocation of holineſſe: not any worke ſhall be done in them; but *that* which ſhall be eaten of every ſoule, that only ſhall be done of you.
17 And ye ſhall obſerve the *(feaſt of)* unlevened *cakes*, for in this ſelfe-ſame day have I brought forth your armies out of the land of Egypt: and yee ſhall obſerve this day throughout your generations, *by* an everlaſting ſtatute.
18 In the firſt *(moneth)* in the fourteenth day of the moneth, at the evening, ye ſhall eat unlevened *cakes*, untill the one and twentieth day of the moneth at the evening.
19 Seven dayes, old leven ſhall not be found in your houſes; for whoſoever eateth *that which is* levened, even that ſoule ſhall be cut off from the congregation of Iſrael, *be he* of the ſtranger, or of the home-borne of the land.
20 Any levened thing ye ſhall not eat: in all your habitations ye ſhall eat unlevened *cakes*.
21 And Moſes called for all the Elders of Iſrael, and ſaid unto them, Draw out, and take to you lambes, *according* to your families, and kill the Paſſeover.
22 And ye ſhall take a bunch of hyſſope, and dip *it* in the bloud that *is* in the baſon, and ſtrike on the upper doore-poſt, and on the two ſide-poſts, with the bloud that *is* in the baſon:

and

and you, ye shall not goe forth *any* man out of the doore of his house,
23 untill the morning. For Iehovah will passe through to smite the Egyptians, and will see the bloud on the upper doore post, and on the two side-posts: and Iehovah will passe over the doore, and will not give the destroyer to come in unto
24 your houses to smite. And ye shall observe this thing for a statute to thee, and to thy sonnes for ever.
25 And it shall be, when ye are come in unto the land which Iehovah will give you, even as he hath spoken, then yee shall keepe this service.
26 And it shall be, when your sonnes shall say unto you, What *is* this ser-
27 vice to you? Then ye shall say, It *is* the sacrifice of the Passeover, to Iehovah, who passed over the houses of the sonnes of Israel in Egypt, when he smote the Egyptians, and delivered our houses: And the people bended downe the head, and
28 bowed themselves. And the sons of Israel went and did, even as Iehovah had commanded Moses and
29 Aaron, so did they. And it was, that at midnight Iehovah smote every first-borne in the land of Egypt, from the first-borne of Pharaoh that sate on his throne, unto the first-borne of the captive that *was* in the prison house, and every
30 first borne of beasts. And Pharaoh rose up *in* the night, he and all his servants, and all the Egyptians; and there was a great crie in Egypt, for *there was* not a house where there *was* not *one* dead. And he called 31
for Moses and for Aaron *in* the night, and said, Rise up, goe out from amongst my people, both you and the sonnes of Israel; and goe, serve Iehovah, as ye have spoken.
Also take your flocks and your 32
herds, as ye have spoken, and goe: and blesse me also. And the Egyp- 33
tians were urgent upon the people, making haste to send them away out of the land: for they said, We *be* all dead *men*. And the people tooke 34
up their dough before it was levened, their lumps of dough, bound up in their cloathes, upon their shoulders. And the sons of Israel 35
did according to the word of Moses; and asked of the Egyptians jewels of silver, and jewels of gold, and garments. And Iehovah gave the 36
people grace in the eyes of the Egyptians, and they gave them *their* asking: and they spoiled the Egyptians. And the sonnes of Israel jour- 37
neyed from Rameses to Succoth, about six hundred thousand on foot, *that were* men, beside little ones.
And also much mixed *people* went 38
up with them, and flocks and herds, a very great possession *of cattell*.
And they baked the dough which 39
they brought forth out of Egypt, cakes unlevened, for it was not levened; for they were thrust out from Egypt, and could not tarry; neither had they made *ready* for themselves *any* victuall. And the 40
dwelling of the sons of Israel, who dwelt in Egypt, *was* foure hundred

41 yeeres, and thirty yeeres. And it
was, at the end of the foure hundred
yeeres, and thirty yeeres, even in the
ſelſe-ſame day it was, all the armies
of Iehovah went out from the land
42 of Egypt. It *is* a night of obſerva-
tions to Iehovah, for bringing them
out from the land of Egypt: this *is*
that night of Iehovah, of obſerva-
tions for all the ſons of Iſrael through-
43 out their generations. And Iehо-
vah ſaid unto Moſes and Aaron;
This *is* the ſtatute of the Paſſeover:
no ſtrangers ſonne ſhall eat thereof.
44 But every ſervant of *any* man, bought
for money, when thou haſt circum-
ciſed him, then he ſhall eat thereof.
45 A forreiner and an hired *ſervant*
46 ſhall not eat thereof. In one houſe
ſhall it be eaten; thou ſhalt not carry
forth *ought* of the fleſh abroad out
of the houſe, and ye ſhall not breake
47 a bone thereof. All the congrega-
48 tion of Iſrael ſhall doe it. And
when a ſtranger ſhall ſojourne with
thee, and will doe the Paſſeover to
Iehovah, let every male of his be
circumciſed, and then he ſhall come
neere to doe it; and he ſhall be as the
home-borne of the land: but any
uncircumciſed ſhall not eat thereof.
49 One law ſhall be to the home-borne,
and to the ſtranger that ſojourneth
50 among you. And all the ſonnes of
Iſrael did; even as Iehovah com-
manded Moſes and Aaron, ſo did
51 they. And it was, in this ſelſe-ſame
day, Iehovah brought forth the
ſonnes of Iſrael out of the land of
Egypt, by their armies.

Annotations.

AND] or, *Alſo Iehovah had ſaid:* to wit, 1
before Moſes had gone out from Pha-
raohs preſence, and threatned the death of
the firſt borne, *Exod.* 11. 4. for this paſchall
Lambe was got ready, the fourth day be-
fore it was killed; as after is manifeſt in
verſe 3. and 6. *This moneth,*] named in
Hebrew *Abib*, *Exod.* 13. 4. and *Niſan*, *Nehem.*
2. 1. (by which name the Chaldee calleth it
in this chapter, *verſ.* 18.) it is with us cal-
led *March*, or *Aprill*; for it fell out ſometime
to be part of both. *the head*] that is, as
the Greeke tranſlateth, *the beginning.* So *the
head* (that is, *the beginning*) *of the yeere*, *Ezek.*
40. 1. *unto you*;] By reaſon of this their
going out of Egypt, the yeere (which be-
fore began in *September*, *Exod.* 23. 16.) hath
his beginning to the Iewes eccleſiaſtically in
Abib, or *March*: but for the Iubilees, and ci-
vill affaires, it began as it had done before,
Levit. 25. 8, 9, 10. This alſo *Joſephus* teſtifi-
eth, in *Antiq. b.* 1. *c.* 4. See the notes on *Gen.*
7. 11. Becauſe this releaſe of Iſrael, was a
figure of the Churches redemption by
Chriſt, who reneweth the world, 1 *Cor.* 5. 7, 8.
2 *Cor.* 5. 17. and who was to ſuffer death alſo
in this moneth, *Iohn* 18. 28, &c. therefore
God made it the *head* and *firſt* of the yeere:
that by it the Church might be taught to ex-
pect *the acceptable yeere of the Lord*, which
Chriſt preached, *Luke* 4. 19.

Verſ. 3. *the tenth*,] that is, *the* 10. *day*: as, 3
the firſt, *Matth.* 26. 17. is expounded, *the firſt
day*, *Mar.* 14. 12. On this day the Iſraelites
after did goe through Iordan, into the land
of Canaan, *Ioſ.* 4. 19. And Chriſt (our paſ-
chall Lambe) on this day entred Ieruſalem,
riding upon an aſſe colt, and was received of
the people with palme branches, and crying
Hoſanna, &c. *Iohn* 12. 1. 12, 13, &c. In him this
type was truly fulfilled. *that they*] or, *and
let them take*: the Greeke tranſlateth, *let them
take*: leaving out the word *and*; which the
Hebrew ſometime doth, as is noted on *Ge-
neſis*

neſis 8. 6. *lambe*] or *kid*: a young *ſheepe* or *goat*; as is explained in *verſ. 5.* It was a figure of *Chriſt*, the true *Lambe of God*, 1. *Cor.* 5. 7. *Ioh.* 1. 29. *houſe*,] that is, as the Greeke tranſlateth, *houſes*. The whole armie of Iſrael was divided into twelue *tribes*, thoſe tribes into *families*, the families againe into *houſes*, and then to particular perſons; as appeareth by *Num.* 1. and *Ioſ.* 7. 14, &c.

4 Verſ. 4. *to be for*,] or, *to be above* a lambe; ſo that they cannot overcome the ſame by eating it up. The words following, ſhew this to be meant, for *eating*: and the Greeke tranſlateth thus, *if there be few in the houſe, ſo that they are not enough for the lambe.* As the word *little*, or *leſſe*, ſometime ſignifieth *unworthineſſe*, *Gen.* 32. 10. ſo here and elſewhere it ſignifieth *inability*: which the Scripture maketh plaine; as, *too little to receive*, 1 *Kings* 8. 64. is expounded, *not able to receive*, 2 *Chr.* 7. 7. *ſoules*,]. that is, *perſons*. *make* your *count*,] or, *ſhall number*; to wit, how many are meet and ſufficient, for the eating of the lambe. Our Saviour and his twelue diſciples did eat the ſame together, *Matth.* 26. 18. 20. Of this *counting* the Iewes doe write, (gathering it from this law) that it muſt be made, *whiles the Lambe is yet alive*: and the paſſeover *might not be killed, but for ſuch as were made count of*; and thoſe they called *ſcanes of the ſociety*, (that is, *communicants.*) And that if the Lan be were killed for *ſuch as were not counted* therefore, or for any that *could not eat thereof*, (as infants, ſicke perſons, &c.) or for the *uncircumciſed*, or for the *uncleane*; it was *not allowable*. *Maimony* in *Korban peſach, chap.* 2.

5 Verſ. 5. *perfect*,] that is, *intire, whole, ſound* in all outward parts, and ſo *without blemiſh*; as the Law elſewhere explaineth it; ſaying, *it ſhall be perfect to be accepted, there ſhall be no blemiſh therein*, *Levit.* 22. 21. And the Greeke in this place, tranſlateth it both waies, *perfect*, and *unblemiſhed*. This alſo reſpected *Chriſt* our Paſſeover, called the *Lambe unblemiſhed*, 1 *Pet.* 1. 19. And all ſacrifices, the types of him, were to be ſuch, *Levit.* 1. 3. 10, &c. And by *perfect*, and without *blemiſh*, is meant (not to be without ſpots or ſundry colours in the skin or wooll; but) is meant to have neither want, nor ſuperfluitie of members; to be neither *blinde*, nor *broken*, nor *maymed*, nor *having a wen*, nor *skurvie*, nor *ſcabbed*, nor *bruiſed*, nor *cruſhed*, nor *ſicke*, &c. *Levit.* 22. 22. 24. *Mal.* 1. 8. And the Iewes write of *fiftie blemiſhes* that doe diſable beaſts for ſacrifices; five in the eare, three in the eyelid, eight in the eye, three in the noſe, ſix in the mouth, twelve in the members of generation, ſix in the feet, foure in any place of the body; as ſcabs, wens, &c. and three beſide over all the body, as trembling with old age, ſickneſſe, and foulneſſe with excrements. *Maimony* in *Miſneh*, treat. *of entring into the Sanctuary, chap.* 7. Likewiſe they mention other things, that make a beaſt unlawfull to be ſacrificed unto God; as, if it were untimely, before it was eight daies old, *Levit.* 22. 27. if it were a beaſt of ſundry ſhapes, as part like a ſheepe and part like a goat, or a ſheepe brought forth of a goat, or a goat of a ſheepe: if it were both male and female, or neither male nor female: if it had lien with, or had beene lien with of another kinde, contrary to *Lev.* 19. 19. and 20. 15, 16. if it had killed a man, *Exod.* 21. 28. if it were the hire of a whore, or price of a dog, *Deut.* 23. 18. if it had beene dedicated to Idolatry, for ſo corruption is in them, contrary to *Levit.* 22. 25. and the like, ſhewed by *Maimony*, in *Aſa ei Mizbeach, chap.* 2. *of the firſt yeere*:] Hebr. *ſonne of a yeere*, of which phraſe ſee the notes on *Gen.* 5. 32. So from the Law in *Lev.* 22. 27. and from this place it hath beene expounded by the Iewes, that the Lambe after it was eight daies old, and forward, was allowable to be offered for the Paſſeover: and if it were but an houre older than a yeere, it was unlawfull. *Maimony* in *Miſneh*, treat. of the *offring of the ſacrifices, chap.* 1. *S.* 12, 13.

Verſ. 6. *ky you kept up*:] or, *for you kept*; 6
Hebr. *for akeeping up* (or *a cuſtody*) *to you*: that is, kept apart from the reſt of the flocke, from the tenth to the fourteenth day. Of this rite there is no mention after in the Law, *Levit.* 23. 5-8. *Numb.* 9. 2-11. and 28. 16, 17. *Deut.* 16. where the Paſſeover is commanded.

manded. And the Iew Doctors thinke it was but for this time onely: for they write of theſe particulars, 1. the eating of it in their houſes *diſperſed in Egypt*; 2. *the taking up of the paſchall Lambe, from the tenth day*; 3. *the charge to ſtrike the bloud on the doore poſts*; 4. *and that they ſhould eat it in haſte: theſe things were not required of the generations after, neither were done, but at the Paſſeover in Egypt onely. Maimony*, in *Korban Peſach, chap.* 10. *S.* 15. So in the *Bab. Thalmud*, treat. *Peſachim, chap.* 9. *whole Church*] that is, as the Greeke tranſlateth it, *the whole multitude*; all of the Church or aſſembly. *the two evenings:*] that is, as the Greeke ſaith, *towards evening*: in the after noone and before ſunne ſetting. For as God at the firſt made the day of *evening and morning*, *Gen.* 1. 5. ſo after among the Iewes, (as is alſo amongſt us) all the forenoone was counted *morning*, and all the afternoone, *evening*. The latter evening began at ſunne ſetting, *Joſ.* 10. 26, 27. The day (from ſunne riſing to the ſetting, had 12. houres, as Chriſt ſaith, *Are there not twelve houres in the day? Iohn* 11. 9. Their firſt houre, was about ſixe of the clocke in the morning with us: their ſixt houre, was our noone: their ninth houre, was three of the clocke in the after noone. By this we may underſtand the time of Chriſt crucified; which began at the third houre, (that is, at nine of the clocke in the morning, the ordinary time for the daily morning ſacrifice) and ended at the ninth houre, (that is, at three in the afternoone, the time of the evening ſacrifice;) *Marke* 15. 25. 33. 34. 37. Wherefore the *ninth houre*, was their *houre of prayer*, when they uſed to goe into the Temple, at the daily evening ſacrifice, *Acts* 3. 1. And this was the ordinary time for the Paſſeover; as *R. Menachem* (upon this place) ſaith, *betweene the two evenings, at the time of prayer, at the oblation; as Iſaak our father of bleſſed memorie hath directed, (Gen.* 24. 63.) Howbeit, God ſetteth no houre for the killing of the paſſeover, becauſe it might vary occaſionally: but if it were killed in the afternoone, and before ſunne ſet, it was allowable. Further to ſhew this, the Hebrew Doctors in the *Babylonian Thalmud*, treat. of the *Paſſeovers, chap.* 5. doe write thus. *The daily evening ſacrifice*, (whereof ſee *Exod.* 29. 38, 39.) *was killed at the* 8. *houre and an halfe*, (that is, halfe an houre before three of the clocke in the afternoone;) *and it was offred up at the* 9. *houre and an halfe*, (that is, halfe an houre after three) *In the evening of the Paſſeover, it was killed at the ſeventh houre and an halfe, and offred at eight and an halfe*; (that is, halfe an houre before three) *And if the evening of the Paſſeover did fall to be on the evening of the Sabbath, it was killed at ſixe and an halfe, and offred at ſeven and an halfe*: (that is, halfe an houre before two of the clocke.) The reaſon hereof was, becauſe they were firſt to kill the daily ſacrifice, and then to kill and roſt the Paſſeover, and alſo to reſt the evening before the Sabbath. Agreeable unto this, *Maimony* (in *Korban Peſach. chap.* 1. *S.* 4.) ſaith, *The killing of the Paſſeover is after mid-day, and if they kill it before it is not allowable: and they kill it not but after the daily evening ſacrifice, and burning of incenſe: and after they have trimmed the lamps, they begin to kill the paſchall lambs, untill the end of the day.* This he ſpeaketh of their manner in the Temple. And by this time of the day God fore-ſhewed the ſuffrings of Chriſt in the evening of times, or in the *laſt dayes*, *Heb.* 1. 2. 1 *Pet.* 1. 19, 20. and about the ſame time of the day, when the paſchall Lambe ordinarily died, he died alſo, at *the ninth houre*, *Matt.* 27. 46.-50.

Verſ. 7. *give it*,] that is, *ſtrike it*, with the hyſſope ſprinkle, as is explained in *verſ.* 22. ſignifying the applying of Chriſts bloud, ſprinkled upon all beleevers hearts, 1 *Pet.* 1. 2. *Heb.* 9. 13, 14. So the *Law*, was after to be written on their *doore poſts*, *Deut.* 6. 9. intending it chiefly *upon their hearts*, *Hebr.* 8. 10. Compare with this, the Law in *Ezek.* 45. 19. where the bloud of the ſacrifice was alſo put upon the poſts of the houſe of the Lord, for to cleanſe the ſame. This ordinance was but for that time onely in Egypt: for after they might not kill the Paſſeover *within any* of their owne gates, but in the publique place of Gods worſhip, *Deut.* 16. 5, 6, 7. which at laſt was *Jeruſalem*, where by the Prieſts the paſſeover was killed, and flaied in the court 7

court of the temple, and the bloud ſprinkled on the altar, 2 *Chron.* 35. 1,2. 6.10,11. *Levit.* 17. 3.-6. Then the owner of the Lambe tooke it of the Prieſts, and *brought it to his houſe in Jeruſalem, and roſted it, and ate it in the evening*; as *Maimony* ſheweth in *Korban Peſach, chap.* 1. *S.* 6. After this manner Chriſt with his diſciples kept the Paſſeover; eating it in a chamber within Ieruſalem, *Luke* 22. 7, 8. 10, 11, &c. *upper doore poſt*] but on the threſhold under their feet, it was not commanded to be ſprinkled. Hereby a reverent regard of the bloud of Chriſt, ſeemeth to be taught: that men ſhould not *tread under foot the ſonne of God*; nor *count the bloud of the covenant* wherewith they were ſanctified, *an unholy thing*; as *Heb.*10.29.

8 Verſ. 8. *unlevened cakes*;] or *loaves*; but the word *cakes* is expreſſed in the 39. *verſe.* The ſignification hereof, Paul declareth ſaying; *Let us keepe the feaſt, not with old leven, neither with the leven of malice and wickedneſſe; but with the unlevened cakes of ſinceritie and truth,* 1 *Cor.* 5. 8. The manner of ſpeaking which Moſes here uſeth, *and unlevened* cakes *with bitter* herbs, is changed in *Numb.* 9. 11. thus *with unlevened* cakes, *and bitter* herbs: ſo the one explaine the other. Hereupon the Hebrewes ſay, *The eating of the fleſh of the paſchall Lambe on the fifteenth night, is commanded to be done: and it may be eaten alone, if unlevened bread and bitter herbs cannot be gotten: but bitter herbs, without the paſchall Lambe, are not commanded; for it is written, with unlevened bread and bitter herbs, ſhall they eat it, Maimony in Korban Peſach, c.* 8. *S.* 1. 2. *bitter* herbs] Hebr. *bitternesſes*; but herbs are meant, as *cichory, wild-lettice,* and the like: which they did eat with the Lambe, in remembrance of their afflictions in Egypt, where *their lives* had beene *bitter, Exod.* 1. 14. And hereunto Ieremie ſeemeth to have reference in his ſorrowes, ſaying; *He hath fed me to the full with bitter* herbs (or *bitternesſes*;) *he hath made me drunke with wormwood, Lam.* 3. 15. They were alſo to type out the bitter ſorrowes of Chriſt, and our mortification and afflictions with him, 1 *Corinth.* 5. 7. and 11. 26. *Philip.* 3. 10. *Col.* 1. 24. *Zach.* 12. 10. *Revel.* 10.

10. Hereof the Hebrew cannons ſay; *The eating of bitter herbs, is not commanded by the Law, becauſe of themſelves; but dependeth on the eating of the paſchall Lambe. For it is one commandement, to eat the fleſh of the Paſſeover, with unlevened bread and bitter herbs. The bitter herbs ſpoken of in the Law, are Chazereth, and Gnolſhen, and Tamcah, and Charchabinah, and Meror:* [that is, as is thought, Wildlettice, Cichorie, Horhound, and the like: for they are not well knowne;] *every one of theſe five ſorts of herbs, is called Bitter herbs; and they may eat of any one, or of all of them. Maimony* treat. of *Leven, chap.* 7. *S.* 12. 13. Moreover they uſed a certaine ſauce, thicke like muſtard; they called it *Charoſoth,* and ſay it was *a memoriall of the clay, wherein they wrought in Egypt:* it was made, *of the palme tree* branches, or *of rayſins,* or other like *berries*; which *they ſtamped, and put vineger thereto, and ſeaſoned it and made it like clay, and brought it unto the table in the night of the Paſſeover. Maimony ibidem, S.* 11. This is thought of ſome, to be that wherein Chriſt dipped the ſop, which he gave unto Iudas, *John* 13. 26. for by the Hebrewes records, they uſed to *dip the unlevened bread in that ſauce (Charoſeth) and to eat; then they dipped the bitter herbs in the Charoſeth, and did eat them; Maimony treat. of Leven, chap.* 8. *S.* 7. Together with the paſchall Lambe, they uſed to drinke wine; for it was a feaſt of the Lord, and a ſacrifice; therefore to be celebrated with ioy and with wine, by proportion from the Law in *Deut.* 16. 11, 12. *Numb.* 15. 5. They ſay, *every one both of men and women, is bound to drinke that night, foure cups of wine without faile: and though he be poore, and live on almes, he muſt not drinke leſſe than thoſe foure cups; and every cup containeda quarter* (of a Log, that is ſo much as an egge and an halfe; whereof ſee the notes on *Exod.* 30. 24.) *He bleſſeth* (God) *for every of theſe cups ſeverally; and for the fourth cup, he accompliſheth the praiſe, and bleſſeth for it, the bleſſing of the Song. Maimony treat. of Leven, chap.* 7. *S.* 7. 10. Vnto theſe phraſes, the new Teſtament ſeemeth to have reference, when it ſpeaketh of *the Cup of bleſſing,* 1 *Corinth.* 10. 16. and of ſinging an

hymne, *Marke* 14. 26. I will heere ſhew the order which the Iewes in the ages following, kept at the Paſſeover; as themſelves have recorded it. Firſt a cup (of wine) is filled for every one, and hee bleſſeth for it, him that created the fruit of the vine, &c. and drinketh it. After that, hee bleſſeth for the waſhing of hands; and waſheth his hands. Then is brought in, a table furniſhed, and upon it, bitter herbs, and unlevened bread, and the ſauce (*Charoſeth,*) and the body of the paſchall Lambe, and the fleſh of the *Chagigah* [or Feaſt-offring, whereof ſee the notes on *Deuteronomie* 16.] which is for the foureteenth day of the moneth. Then hee beginneth to bleſſe (God) which created the fruit of the earth; and taketh an herbe, and dippeth it in the ſauce, and eateth it, he and all that lye at the table with him every one, none eateth leſſe than the quantity of an olive. Afterward, the table is taken away from before him onely that maketh the declaration [of their deliverance out of Egypt, as is commanded in *Exodus* 13. 8. and 12. 17.] Then, they fill the ſecond cup, and the ſonne asketh [what is meant by this ſervice; according to *Exodus* 12. 26.] and he that makes the declaration, ſaith; How different is this night from all other nights? For all other nights, we waſh but once, but this night twiſe. All other nights, wee eat levened bread, or unlevened: but this night unlevened bread onely. All other nights, wee eat fleſh, roaſted, baked or boiled: but this night roaſted onely. All other nights, wee eat of any other herbs: but this night bitter herbs. All other nights we eat either ſitting, or lying: but this night, lying onely. Then the table is brought againe before him, and hee ſaith; This Paſſeover which wee eat, is in reſpect that the Lord paſſed over the houſes of our fathers in Egypt. Then holdeth hee up the bitter herbes in his hand, and ſaith; Theſe bitter herbs which we eat, are in reſpect that the Egyptians made the lives of our fathers bitter in Egypt. Then he holdeth up the unlevened bread in his hand, and ſaith; This unlevened bread which we eat, is in reſpect that the dough of our fathers had not time to bee levened, when the Lord appeared unto them, and redeemed them out of the hand of the enemie; and they baked unlevened cakes of the dough which they brought out of Egypt, *Exodus* 12. 39. Then hee ſaith; Therefore are wee bound to confeſſe, to praiſe, to laud, to celebrate, to glorifie, to honour, to extoll, to magnifie and to aſcribe victory, unto him that did unto our fathers and unto us, all theſe ſignes; and brought us forth from ſervitude to freedome, from ſorrow to joy, from darkneſſe to great light; and wee ſay before him Halelujah. *Halelujah, Praiſe ô yee ſervants of the Lord,* &c. unto, *the flint-ſtone, to a fountaine of waters:* that is, the 113. and to the end of the 114. *Pſalme*) Then they bleſſe the Lord which redeemed them and their fathers out of Egypt; and hath brought them unto that night, to eat unlevened bread therein, and bitter herbs. And he bleſſeth God who createth the fruit of the vine; and drinketh the ſecond cup. After this, hee bleſſeth for the waſhing of hands, and waſheth his hands the ſecond time; and taketh two cakes; parteth one of them, &c. and bleſſeth (God) that bringeth bread out of the earth. Becauſe it is ſaid, *the bread of affliction* (or *of povertie*) *Deuteronomie* 16. 3. as it is the manner of the poore, to have broken meat, ſo heere is a broken part. Afterwards, hee wrappeth up of the vnlevened bread and of the bitter herbs together, and dippeth them in the ſauce, and bleſſeth God, which commanded to eat unlevened bread and bitter herbs; and they eat. Then hee bleſſeth God, which commanded the eating of the ſacrifice, and hee eateth the fleſh of the feaſt offring; and againe bleſſeth God which commanded the eating of the Paſſeover, and then hee eateth of the body of the Paſſeover. After this, they ſit long at ſupper, and eat every one ſo much as he will, and drinke as much as they will drinke. Afterward

terward he eateth of the flesh of the Passeover, though it bee but so much as an olive, and tasteth nothing at all after it: that it may be the end of his supper, and that the taste of the flesh of the Passeover, may remaine in his mouth. After this, he lifteth up his hands, and blesseth for the third cup of wine, and drinketh it. Then filleth he the fourth cup, and accomplisheth for it the Praise (or Hymne;) and saieth for it, the blessing of the Song, which is, *All thy workes praise thee O Lord, &c.* (*Psalme* 145. 10.) and blesseth God that created the fruit of the vine, and tasteth nothing at all after it, all the night, except water. And he may fill the fift cup, saying for it the great Hymne, (the hundred thirty six Psalme) *Confesse ye to the Lord, for he is good; for his mercie* endureth *for ever:* unto the end of that Psalme. But he is not bound (they say) to that cup, as to the foure former cups. These things are shewed by *Maimony*, in his treatise of *Leven and unlevened bread, chapter* 8. where also he noteth some differences at this time, when having no Temple, they can have no sacrifice, neither kill the paschall Lambe; but onely use the unlevened bread, bitter herbs, and wine, in their private houses. After, in his *Copie* of the *Haggadah* (or *Narration*) of the Passeover, hee sheweth what words they used at the breaking and delivering of the vnlevened bread; *This is the bread of affliction, which our fathers did eat in the land of Egypt: whosoever is hungry, let him come and eat: whosoever hath neede, let him come and keepe the Passeover*, &c. These observations of the Iewes whiles their common wealth stood, and to this day, may give light to some particulars in the Passeover that Christ kept; as why they lay downe, one *leaning* on anothers *bosome, Ioh.* 13. 23. (a signe of rest and security) and stood not, as at the first Passeover, neither sate on high, as we use. Why Christ rose from supper, and washed, and sate downe againe, *John* 13. 4, 5. 12. Why he blessed, or gave thankes, for the bread apart, and for the cup (or wine) apart, *Marke* 14. 22, 23. and why it is said, he tooke the cup after supper, *Luke* 22. 20. also concerning the Hymne which they sung at the end, *Matth.* 26. 30. and why Paul calleth it the *shewing forth* of the Lords death, 1 *Corinth.* 11. 26. as the Iewes usually called their Passeover, *Haggadah*, that is, a *Shewing* or *Declaration*. But specially we may observe, how the bread which was of old a remembrance of their deliverance out of Egypt, was sanctified by the Sonne of God, to be a remembrance of his death, and of our redemption thereby from Sathan, 1 *Corinth.* 11. 24, 25, 26. for which we have much more cause to praise, honour and magnifie the Lord, than the Hebrewes had for their temporary salvation.

Vers. 9. *raw*] *That raw, whereof the Law warneth us, is flesh whereon the fire hath begunne to worke, and it is roasted a little, but not fit for man to eat as yet*; saith *Maimony* in *Korban Pesach, chap.* 8. *S.* 6. It might figure a full and due preparation, by the preaching of the Gospell, and shewing forth of Christs death; with an examination of our selves, that we eat not unworthily, and so eat judgement to our selves: 1 *Corinth.* 11. 26. 28, 29. 9

sodden at all] or *any way sod*, Hebr. *sodden sod in water*. The Iewes explaine it, so generally: neither to be *sodden in water, nor in any other liquor or juyce of fruits. Neither roasted, and afterward sodden; nor perboyled, and afterward roasted*, &c. Yet they say it was *lawfull to baste it with wine, or oyle, or any liquor except water: also, lawfull to dip the flesh when it was roasted, in liquors, or juyce of fruits. Maimony*, in *Korban Pesach, chapt.* 8. *S.* 7. 8. At the Passeover which Christ did eat, the Euangelists mention his *dipping of a sop*, and giving it to Iudas, *John* 13. 26. In seething, the water is mixed with the flesh; the forbidding whereof, seemeth to teach the *simplicitie* that should be in Christ; that we *know nothing but Christ, and him crucified*, 2 *Corinth.* 11. 3. 1 *Corinth.* 2. 2. *with fire:*] a figure both of Gods *Spirit*, compared to *fire, Matthew* 3. 11. through which Christ *offred himselfe to God, Hebr.* 9. 14. and of the fire of Gods wrath which Christ

was to ſuffer, whiles hee was *made a curſe for us*, by his death, *Galath.* 3. 13. *Ierem.* 4. 4. *Lament.* 1. 13. and 2. 4. This charge to *roſt it with fire*, the Iew Doctors obſerved preciſely, holding it unlawfull to bake it any manner of way; alſo to heat a furnace, and taking away all the fire, to hang the lambe therein, and ſo roſt it, or the like, they ſay was unlawfull. *Maimony, Korban Peſach, chapter* 8. *S.* 9, 10. *the purtenance,*] or, *the inward:* meaning that the lambe muſt be roaſted all and whole; not cut into peeces. To ſignifie our full Communion with Chriſt, whole and undivided, 1 *Corinth.* 1, 13. 30. *Gal.* 2. 20.

10 Verſ. 10. *till the morning*;] they were to eat up all (if they could) at that meale. To teach care for the preſent injoying of Chriſt by faith, and of his whole covenant, without delay. For by the *morning*, the change of our eſtate is often ſignified, *Pſalme* 30. 6. *Eſay* 17. 14. 2 *Kings* 19. 35. for our ſleepe is an image of death. And the Iewes have recorded that though it was *lawfull to eat all the night long, till the day dawning; yet might none of the company eat againe after he had ſlept, though it were in the beginning of the night. Maimony, Korban Peſach, chapt.* 8. *S.* 14. So *Manna*, might not be left till the morning, *Exodus* 16. 19. nor ſome other ſacrifices, *Lev.* 22. 30. *burne*] that ſo it might be conſumed: and ſuch was the law for other ſacrifices, which by being reſerved over-long, were made abominable to be eaten, and muſt therefore be burned, *Levitic.* 7. 15. 18. and 19. 6, 7. So, fleſh of the ſacrifices *that touched any uncleane thing, might not be eaten, but burnt, Levit.* 7. 19. Hereby alſo God might teach Iſrael, that when *the morning*, the time of grace in Chriſt is come, there ſhould be no longer reſervation of thoſe legall ſhadowes, which ſhould have their accompliſhment and end at our Lords death; and be condemned as unlawfull, as if they were burned by the fire of Gods Word and Spirit, *Coloſſians* 2. 16, 17. *Galath.* 4. 9, 10, 11. *Hebr.* 13. 9, 10. And ſo the Prophets fore-told, that the dayes ſhould come when it ſhould *no more be ſaid, The Lord liveth, which brought up the ſonnes of Iſrael out of the land of Egypt, Jerem.* 16. 14. neither ſhould *they ſay any more, The Arke of the covenant of the Lord, for it ſhall come no more to minde, neither ſhall they remember it*, &c. *Ier.* 3. 16.

Verſ. 11. *girded*;] this ſignifieth, a readineſſe to take a journey, or any other worke in hand, 2 *Kings* 4. 29. and 9. 1. *Ierem.* 1. 17. *Luke* 12. 35, 36. and figured the *girding* of the *loynes of the minde*, with ſtrength, juſtice, veritie, &c. *Prov.* 31. 17. *Eſay* 11. 5. *Epheſ.* 6. 14. Wherefore the Apoſtle ſaith, *Gird up the loines of your minde, be ſober, and hope perfectly for the grace that is to be brought unto you, at the revelation of Ieſus Chriſt*, 1 *Pet.* 1. 13. 11

ſhooes on,] another ſigne firſt of readineſſe to goe forth, *Eſay* 5. 27. *Acts* 12. 8. ſecondly, of deliverance out of bondage, (as the contrary to goe *barefoot*, was a ſigne of captivitie, *Eſay* 20. 4.) and thirdly of joyfulneſſe for their deliverance from affliction; (as contrariwiſe in ſorrow men went *barefoot*, 2 *Sam.* 15. 30.) It was alſo a figure of the *Goſpell of peace*, wherewith our feet ſhould be ready and firme, *Epheſ.* 6. 15. Of which the Holy Ghoſt ſaith, *How beautifull are thy feet with ſhooes, ô Princes daughter: Song* 7. 1. *ſtaffe*;] to ſuſtaine their infirmities: and this *in their hand*, was alſo for expedition to the journey, *Zachar.* 8. 4. *Marke* 6. 8. Compare herewith, Iakobs ſpeech; *with my ſtaffe I paſſed over this Iordan, Geneſis* 32. 10. *in haſte*,] becauſe they were now in danger, and for it to *goe out of Egypt in haſte, Deutr.* 16. 3. and ſo in haſte, and as *with violence*, to apprehend and apply Chriſt unto them by faith, *Matth.* 11. 12. The originall word ſignifieth, an haſtening away through feare or amazement; as in *Deut.* 20. 3. and ſo may ſignifie the ſudden feares wrought in the conſcience by the Goſpell of Chriſt, at the firſt preaching thereof, (as in *Acts* 2. 37.) though after it giveth comfort and peace. This manner of eating, was peculiar unto the firſt paſche in Egypt: neither were the generations following bound to theſe rites, when they were come to their reſt in

in Canaan; as is before noted on *verſe 6.* Neither did Chriſt and his diſciples thus eat it; for they ſtood not girded with ſtaves in their hands: but *ſate*, or rather *lay downe*, leaning one on anothers breaſt, as was then the Iewes manner, in ſigne of their reſt and ſecurity otherwiſe than they had in Egypt: as their Doctors teach in the *Thalmud treat. of the Paſſeover.* See *Marke* 14. 18. *Iohn* 13. 12. 25. Alſo Eſaias propheſied, *yee ſhall not goe out in haſte, nor depart by fleeing away*, &c. *Eſay* 52. 12. *Paſſeover,*] called in Hebrew, *Peſach*; and after in the Ieruſalemitane language, *Puſcha*: which name the Euangeliſts keepe alſo in the Greeke, *Matth.* 26. 2, &c. and in other tongues, it is now called *Paſche*: we in old Engliſh called it *Færeld*, at this day we name it the *Paſſeover*, according to the interpretation of the Hebrew word, which ſignifieth to *fare*, *paſſe*, or *leape* over, as God did over the houſes of the Iſraelites, *verſ.* 13. 27. And as the feſtivall time, ſo the Lambe then killed, is called the *Paſſeover*, *Luke* 2. 41. and 22. 7. and the Lambe of God *Chriſt* is ſo named alſo, 1 *Cor.* 5. 7. becauſe for his ſake God paſſeth over us, and deſtroyeth us not with the world, *Iohn* 3. 16. 18. Seven famous Paſſeovers are recorded in Scripture to have beene kept. The firſt, this which Iſrael kept in Egypt. The ſecond that, which they kept in the wilderneſſe, *Numb.* 9. The third, which Ieſus kept with Iſrael, when he had newly brought them into Canaan, *Ioſ.* 5. 10. The fourth, in the reformation of Iſrael by King Ezekias, 2 *Chron.* 30. The fifth under King Ioſias, 2 *Chron.* 35. The ſixt, by Iſrael returned out of the captivity of Babylon, *Ezr.* 6. 19. The ſeventh, that which Ieſus our Saviour deſired ſo earneſtly, and did eat with his diſciples before he ſuffred, *Luke* 22. 15, &c. At which time, that legall Paſſeover had an end, and our Lords Supper came in the place. The memoriall of Chriſt our Paſſeover, ſacrificed for us.

12 Verſ. 12. *the gods*;] the Chaldee tranſlateth, *the idols*: the ſame is againe mentioned in *Numb.* 33. 4. And after, a like thing is propheſied, *the Lord ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence*, *Eſay* 19. 1. and againe, *he ſhall breake the images of the houſe of the ſunne*, &c. *and the houſes of the gods of the Egyptians, ſhall he burne with fire*, *Jeremie* 43. 13. So Laban loſt his idols; when Iſrael fled from Syria, *Geneſis* 31. 19. 30. the idols and images of Babylon periſhed, when it was deſtroyed, *Ierem.* 50. 2. and all ſuch *ſhall periſh in the time of their viſitation*, *Ier.* 10. 15. and 51. 18. Of this the Hebrew Doctors alſo ſay, *when Iſrael came out of Egypt, what did the holy bleſſed God? he threw downe all the images of their abominations, and they were broken in peeces. Pirkei R. Eliezer, chapter* 48. *judgements*,] the Greeke tranſlateth it, *vengeance*. This was done, that God might be knowne to be *greater than all the gods*, *Exod.* 18. 11. and to avenge the corruption that Iſrael had gotten by the idols of Egypt, *Ezek.* 20. 8.

Verſ. 13. *paſſe.*] or *leape*: the Hebrew is *paſach*, and this ſheweth the reaſon of the name *Paſch* or *Paſſeover*, and ſo Chriſt is called, becauſe his *bloud cleanſeth us from all ſin*, and *delivereth us from wrath*, 1 *Ioh.* 1. 7. 1 *Theſſ.* 1. 10. The Greeke tranſlateth, *I will protect you*: the Chaldee, *I will ſpare you*: and ſo in *verſe* 27. *to deſtruction*,] Hebr. *to corruption*; that is, to be corrupted, or deſtroyed, by the deſtroyer, as *verſ.* 23. 13

Verſ. 14. *feſtivally keepe*,] it implieth mirth and joy, for their deliverance hereby remembred, ſee *Exodus* 5. 1. and at their feaſts, they were commanded to *rejoyce*, and forbidden to *mourne* or *weepe*, *Deutr.* 16. 11. 15. *Nehemiah* 8. 9.-12. *everlaſting ſtatute*] Hebr. *ſtatute of eternity*; meaning an *eternall ordinance*, to be kept once a yeere, all daies of their life, till Chriſt became our Paſſeover: ſince which time it is alſo kept eternally, in remembrance of his death untill hee come, *Deutr.* 16. 1. 3. 1 *Corinth.* 5. 7, 8. and 11. 25, 26. 14

Verſ. 15. *Seven dayes*] after the paſchall day, for it was a diſtinct feaſt and commandement. The *Paſſeover* was to be kept *on the fourteenth day of the firſt moneth, at even*: the *feaſt of Vnlevened bread*, beganne *the fifteenth day of the ſame moneth*, and laſted 15

ſeven dayes, of which *the firſt day*, and the laſt, *the ſeventh day*, were *holy convocations*, wherein they might doe *no ſervile worke*, as Moſes plainly ſheweth in *Levit.* 23. 5, 6, 7, 8. The Paſſeover (in the ages following) might not be killed and eaten in any place, but where the Lord did chuſe to place his name there, *Deut.* 16. 5, 6, 7. which afterward was in Ieruſalem: but the feaſt of Vnlevened bread, the Hebrewes thought themſelves bound to keepe *in every place*, where they dwelled, if they could not be at Ieruſalem. *And the eating of it* (they ſay) *depended not on the eating of the Paſſeover, but was a commandement by it ſelfe: Maimony treat. of Leven and Vnlevened bread, chap. 6. S.* 1. Howbeit, with the Paſſeover they might eat no leven, as before is ſhewed in *verſe* 8. *It is unlawfull to eat Leven, in the fourteenth day, from mid-day and upward, which is from the beginning of the ſeventh houre of the day: and who ſo eateth it at that time, is to be beaten by the law; for it is ſaid (in Deut.* 16. 3.) *Thou ſhalt eat no leven with it, meaning with the ſacrifice of the Paſſeover. This they have expounded thus, Thou ſhalt not eat leven from the houre that the Paſſeover may be killed, which is betweene the two evenings, and that (beginneth) at mid-day. Maimony ibidem, c.* 1. *S.* 8. Theſe *ſeven dayes* wherein they might eat *no Leven*, figured the whole time of our life, which muſt be holy, with *the unlevened cakes of ſinceritie and truth*, 1 *Corinth.* 5. 8. and with thankfull remembrance of our deliverance out of miſeries; as this unlevened bread is called *the bread of affliction*, *Deut.* 16. 3. For *ſeven* is a full and perfect number of dayes, and the whole world was created therein: ſee the notes on *Geneſis* 2. 2. and *Leviticus* 4. 7. *cauſe to ceaſe*] that is, *put away*, or *abolish*, as the Greeke explaineth it. The Hebrewes expound it thus, that a man ſhould *abolish it in his heart, and count it as duſt; and determine in his heart, that he will have no Leven at all within his power, but whatſoever Leven is in his power, it be as duſt, and as a thing whereof he will have no uſe at all. And by the expoſition of the Scribes, he is to ſearch after Leven in ſecret places, and in corners, and to finde it out, and to bring it forth out of all the bounds of his habitation. And ſo they ſearch out and aboliſh Leven that night, at the beginning of the night of the fourteenth (day) by the light of a candle, out of all holes and corners*, &c. And the *putting away* thereof was thus, *either they burnt it, or broke it ſmall, and threw it into the winde, or threw it into the ſea. Maimony treat. of Leven, chap.* 2. *S.* 2. 3. and 3. 11. This ordinance the Iewes carefully obſerved; for in the day before they did eat the Paſſeover (called the *Preparation*, *Ioh.* 19. 14.) the Father of the familie, with other men, having lighted wax candles, ſearched all corners, to purge out all the remnants and crummes of Levened bread very diligently: firſt bleſſing the Lord, who ſanctified them by his commandements, and had bidden them put away Leven; as is recorded in *Thalmud Bab. treat of the Paſſeovers, chapt.* 2. It figured the putting away of wickedneſſe and malice out of our hearts, and of wicked perſons out of the Church, 1. *Cor.* 5. 7. 8. 13. *old Leven*] Two words are uſed for *Leven*, by Moſes, in this verſe; the one *Seor*, which hath the name of being *left*, or *remaining*: this we may call *old Leven*, as Paul ſpeaketh in 1 *Cor.* 5. 7. The other *Chamets*, ſo called of the *ſowreneſſe* of the taſte: of it, the Greekes (by tranſplacing the letters) call *Leven*, *Zumee*. Theſe ſignified two ſorts alſo of ſpirituall Leven, the one hidden and ſecret, which our Saviour ſaith is *Hypocriſie*, *Luk.* 12. 1. the other more open and apparent, as falſe and corrupt *Doctrine*, *Matth.* 16. 6. 12. evill manners, as *Malice* and *Wickedneſſe*, 1 *Cor.* 5. 8. and *wicked perſons*, unto whom the Saints are oppoſed, as being *Vnlevened cakes*, 1. *Corinth.* 5. 6. 7. 13. So David calleth the malicious man, and him that corrupteth the Word of God, and infecteth with errour, a *Levened* perſon, or *Levener*, *Pſalm.* 71. 4. and the *heart* infected with errour, and vexed with griefe, is ſaid to be *Levened*, *Pſalm.* 73. 21. Wherefore *Leven* was forbidden at the paſchall Feaſt, to leade men unto ſoundneſſe in the faith of Chriſt, and ſinceritie in all their converſation.

The

The footſteps of this Law remained among the heathens; for, the *Flamen Dialis* (or Romane Prieſt) *might not*, by their canons, *touch any levened meale*; *Aul. Gellius*, *b.* 8. *c.* 15. and *Plutarch* (in *Quæſt. Rom.*) ſcanneth the reaſon of it; *becauſe Leven it ſelfe proceedeth from corruption, and corrupteth alſo the meale with which it is mixed.* Now what *Leven* properly was, the Hebrew Doctors ſhew thus: *Nothing is forbidden by the name of Levened bread in the Paſſeover, but of fiue ſorts of corne onely; which are two ſorts of wheat, namely the common Wheat, and the Rye: and three ſorts of barley; which are the common barley, and the Fox eare (barley) and Oates. But the kindes of pulſe, as Rice, and Millet, and Beanes, and Lentiles, and the like; there is not of them any levened bread. For though the meale of Rice and the like, be kneaded, and couered with clothes, like dough which is levened: yet is it lawfull to be eaten, for it is not levened, but putrified. The five ſorts of corne aforeſaid, if they be kneaded with the liquor of fruits onely, without any water, they are never counted levened, but are lawfull to be eaten; for the juyce of fruits doe not leven, but putrifie. And the liquors of fruits, are as wine, and milke, and honey, and oyle olive, and the juyce of apples, and pomgranats, and all ſuch like. But if any water bee mixed with them, they doe leven. They may not boyle wheat in water, neither the beaten graine, nor the meale, for then it is perfectly levened; and if that it be burſt in the boyling. They may not frie the paſte in oyle in a pan. But they may boyle the graine and the meale of parched corne. It is lawfull to boile the corne or the meale, in the liquor of fruits. Likewiſe paſte, that is kneaded in the liquor of fruits, if they boyle it in the liquor of fruits, or frie it in a pan in oyle, it is lawfull: for the liquor of fruits leven not,* &c. *In any broth or pottage that they boile; if any Barley or Wheat be found therein, and the graine be burſt, all that broth is unlawfull; for leven is mixed with it, If the graines be not broken, they take them out and burne them, and the reſt of the pottage they may eat: for corne ſo mixed or boiled, and not burſt, is not by the Law, perfectly levened,* &c. *Maimony in treat. of Leven and Unlevened bread, chap.* 5. *S.* 1.

&c. *that ſoule*] the Chaldee expounds it, *that man.* So in *verſe* 19. — *cut off*,] the Greeke ſaith, *deſtroyed*: ſee *Geneſis* 17. 14. The Hebrew cannons ſay, *Who ſo eateth ſo much as an olive of leven in the Paſſeover, from the beginning of the night of the* 15 *night, unto the end of the one and twentieth day of Niſan, if he doe it preſumptuouſly, is guilty of being cut off: if ignorantly, he is bound to bring the ſinne-offring appointed for the ſame. If he eat any whit of leven at all, it is forbidden by the law; and though he be not to be cut off, or bring an offring but for the foreſaid quantitie of an olive, yet he that eateth leſſe than that preſumptuouſly, is to bee chaſtiſed with ſtripes, Maimony treat. of Leven, chap.* 1. *S.* 1. 7. *from the firſt* &c.] that is, who ſo eateth leven any of theſe dayes.

Verſ. 16. *convocation*,] *an holy aſſemblie*, of all the people: and ſo a *Sabbath*, as *Levit.* 23. 39. The like order was at other feaſts, *Levit.* 23. 2. 3. 7. 21. 24. 27. 35. So theſe feaſts were for the honour of God, and increaſe of faith and holineſſe in his people, aſſembling for religious exerciſes. *done*,] dreſſed and made ready to eat: which yet on the Sabbath day, was unlawfull to be done: *Exodus* 16. 5. 23. 29. and 35. 2, 3. 16

Verſ. 17. *ſelfe ſame*:] Hebr. *the ſtrength* (or, *body*) *of this day*: ſo *verſe* 41. and 51. ſee *Geneſis* 17. 23. *I brought forth*] God did this by his Angell, as it is written, *he ſent an Angell and brought us forth out of Egypt, Numbers* 20. 16. The Hebrew Doctors ſay, *The redemption from Egypt, was by the hand of the Angell the Redeemer, with the power of the great God, as is ſaid (in Exodus* 32. 11.) *which thou haſt brought forth out of the land of Egypt, with great power, and with a ſtrong hand. R. Menachem, on Exod.* 12. 17

Verſ. 18. *firſt*,] The Chaldee nameth it, *In Niſan, in the tenth day*: ſee *verſe* 1. The Greeke ſaith, *Beginning in the fourteenth day of the firſt moneth.* 18

Verſ. 19. *not be found*:] from hence the Hebrew Doctors gather; *Whoſoever leaveth leven within his power at the Paſſeover, although he eat not of it, yet he tranſgreſſeth two prohibitions; no old leven ſhall be ſeene with thee,* 19

Exod. 13.7. *and, old leven ſhall not be found in your houſes*, *Exod.* 12.19. Moreover, *Leven when the Paſſeover is gone over it, is for ever unlawfull to be put to any uſe. Maimony*, treat. *of Leven, chap.* 1. *S.* 2.4. *ſtranger*] that is, *ſtrangers*, as the Greeke tranſlateth it: oppoſed to the naturall Iſraelites to be borne afterward in the land of Canaan.

21 Verſ. 21. *elders*] by whom hee would ſignifie this law to all the people, as *verſ.* 3. So before, in *Exodus* 3. 16. *draw out*] ſeparate from the reſt of the flocke, and deſtinate unto this end; as before in *verſe* 5, 6. The Greeke tranſlateth, *Goe and take. lambes*] or, *flocke beaſts*; of the ſheepe or goats, as *verſe* 5. So the Greeke and Chaldee tranſlate it plurally: neither is the Hebrew word *tſon* uſed for one particular lambe, but for many. *Paſſeover*] that is, *the paſchall Lambe*, called by figure of ſpeech, and ſacramentally, *the Paſſeover*, as circumciſion is called the *covenant*, *Geneſis* 17.13. the *Rocke*, *Chriſt*, 1 *Corinth.* 10. 4. bread and wine, the *body* and *bloud* of Chriſt, *Mark.* 14. 22. 24. and many the like. So Paul followeth this ſpeech, 1 *Corinth.* 5.7. *Chriſt our Paſſeover* (that is, our lambe) *is killed for us.*

22 Verſ. 22. *hyſſope*] called in Hebrew, *ezob*, in Greeke (by the Apoſtle) *hyſſopos*, *Heb.* 9.19. whereupon we Engliſh it *eizop*, or *hyſſope*: but whether it were that herbe, which wee commonly call by that name, is uncertaine. It grew out of wals, 1 *King.* 4.33. The Iewes write, that there were *foure ſorts of hyſſope*, and that this *ſpoken of in the Law, was ſuch as men uſed to eat of, and ſeaſon pottage with.* And the *bunch* ſpoken of, was *three ſtalkes of hyſſope bound together. Maimony in Miſn.* treat. *Of the red Cow, chap.* 3. *S.* 2. and *chap.* 11. *S.* 1. This herbe was uſed to ſprinkle with, in other ſervices, and purifications: See *Exod.* 24. 6. 8. *Levit.* 14. 4. *Numb.* 19. 6. 18. and ſignified the inſtrument whereby the bloud of Chriſt is ſprinkled upon, and applied unto our hearts, which is, the preaching of faith; for faith purifieth the heart of ſinners, *Acts* 15. 9. and it commeth by the preaching of the Word, *Rom.* 10. 14.-17. which miniſtreth unto us the ſpirit, *Galat.* 3. 2. and wee are elect through ſanctification of the ſpirit, *unto obedience and ſprinkling of the bloud of Ieſus Chriſt*, 1 *Peter* 1. 2. which purgeth our conſciences *from dead workes, to ſerve the living God, Hebrewes* 9. 14. See *Pſalme* 51.9. *ſtrike*] or *ſprinkle*: Hebrew *make touch*: which the Greeke tranſlateth *ſet* (or *put*) the Chaldee, *ſprinkle*. *not goe*] This alſo was but at the Paſſeover in Egypt; for the preſent danger of death by the deſtroying Angell: after, it was not required: and Chriſt with his Diſciples, went out that night they ate the Paſche, *Matthew* 26.30. The houſes of the Iſraelites thus ſanctified by the paſchall Lambe, and bloud thereof; out of which they might not goe that night, (when great cries were in Egypt, *verſe* 30.) ſignified the ſafety of Gods people by faith, keeping themſelves in the holy aſſemblies, where Chriſt and his bloud preſerveth them from death, *Acts* 2.47. 1 *Iohn* 2.19. So the Prophet warneth us, to enter into our chambers, and ſhut our doores about us, hiding our ſelves for a little moment, till the indignation be overpaſt; *Eſay* 26. 20, 21. So Noe was ſaved, being ſhut up in his Arke, *Gen.* 7. and Rahab in her houſe, *Ioſ.* 2.18, 19.

Verſ. 23. *ſmite*] or *plague*; as *Exodus* 8. 2. 23
ſo after, and in *verſe* 27. *not give the deſtroyer*] that is, *not ſuffer* him, as the Greeke tranſlateth it. But the Hebrew ſpeech is more forcible, to expreſſe Gods providence and hand in all things. As God by an Angell delivered his people, *Numb.* 20. 16. ſo by an Angell he deſtroyed their enemies; as in the peſtilence that was in Iſrael, he is called *the Angell that deſtroyed the people*, 2 *Sam.* 24. 16. And Paul ſaith (ſpeaking of this Paſſeoyer) *leſt he that deſtroyed the firſt borne, ſhould touch them*; *Hebr.* 11. 28. Compare alſo *Pſalme* 78. 49.

Verſ. 24. *this thing*] Hebr. *this word*, the 24
commandement of the Paſſeover every yeere: excepting the ſpeciall rites foreſpoken of, that were onely obſerved in Egypt, *verſe* 7.11, 12.

Verſ. 25.

25 Verſ. 25. *the land*] of Canaan, *Ioſ.* 5. 10, 11. howbeit, they kept it once in the wilderneſſe, before they came into the land, *Numb.* 9.

26 Verſ. 26. *what* is?] that is, *what* ſignifieth? So both the outward rite, and the meaning of it, was to be taught to their children. Touching whom the Iewes hold from the Law, in *Exod.* 23. 14.-17. *Deut.* 16. 14. 16. that *every child that could hold his father by the hand, and goe up from Ieruſalem* (gates) *to the mountaine of the Temple; his father was bound to cauſe him to goe up, and to appeare* (before God) *with him, to the end he might catechize him in the commandements. And who ſo was bound to appeare, was bound to keepe the feaſt. Maimony* in *Hagigah, chap.* 2. *S.* 3, 4. Alſo they ſay, *A childe that is able to eat a morſell of bread, they catechiſe him in the commandements, and give him to eat ſo much as an olive, of the unlevened bread. Maimony* treat. of *Leven, and Unlevened bread, c.* 6. *S.* 10.

27 Verſ. 27. *bended*,] and ſo humbly thanked God for this mercie: ſee *Exod.* 4. 31. in the annotations.

28 Verſ. 28. *and did*,] in faith, Moſes and they obeyed Gods word, for which it is witnelled of them; *by faith, he did* (keepe) *the Paſſeover, and the ſprinkling of bloud: that hee who deſtroyed the firſt-borne, might not touch them, Hebr.* 11. 28. Vnto the keeping of this Paſſeover, the Hebrew Doctors doe apply that ſpeech in *Song* 2. 9. *My beloved is like a Roe, or a young Hart; behold he ſtandeth behinde our wall* &c. thus: *The congregation of Iſrael ſaid; At what time the glory of the Lord was revealed in Egypt, in the night of the Paſſeover, and killed all the firſt-borne: he aſcended upon ſwift lightning, and ranne as a Roe, or as a young Hart, and protected the houſes wherein wee were, and ſtood behinde our walls, and looked through the windowes, and ſhewed himſelfe through the latteſſes: and he ſaw the bloud of the ſacrifice of the Paſſeover, (and the bloud of Circumciſion) which was ſprinkled on our gates: and from the high heavens he did behold, and ſaw his people, which did eat the ſacrifice of the ſolemne feaſt, roaſted with fire, with the purtenance, and with wild lettice, and unlevened cakes; and he ſpared us, and gave not the deſtroying Angell power for to deſtroy us. Thargum on Song* 2. 9.

29 Verſ. 29. *at midnight:*] at the time of mens moſt ſecure reſt, *when they ſay peace and ſafety, then commeth ſudden deſtruction, 1 Theſſal.* 5. 2, 3. ſo, *at mid-night was a crie made*, when all ſlumbred and ſlept, *Matth.* 25. 5, 6. and, *In a moment ſhall they die, and at midnight, Iob* 34. 20. where the Chaldee paraphraſe applieth it to *the Egyptians* here. The *night*, ſignifieth alſo the time of judgement. *ſmote*] that is, as the Chaldee expoundeth it, *killed*. And the Thargum called Ionathans, addeth, *The word of the Lord killed.* *every firſt-borne*] or, *all the firſt-borne*: to avenge the wrong they had done to Gods *firſt-borne Iſrael, Exod.* 4. 22, 23. Theſe *firſt-borne*, were the *beginning* (or *chiefeſt*) *of all their ſtrength, Pſalme* 105. 36. the dignitie of ſuch, is noted on *Geneſ.* 25. 31. And as the firſt-borne of Iſrael, whom God ſaved alive, figured his elect, called the *Church of the firſt-borne, which are written in heaven, Hebr.* 12. 23. ſo the firſt-borne of Egypt whom God deſtroyed, figured the Reprobate, on whom Satan and the ſecond death ſhall have power. This tenth plague is after celebrated, in *Pſalme* 78. 51. and 105. 36. and 135. 8. and 136. 10. *that ſate*] the Chaldee ſaith, *that ſhould ſit*: ſee *Exodus* 11. 5. *priſon houſe*] or, *dungeon*: Hebr. *the houſe of the pit*; which the Chaldee tranſlateth, *houſe of priſoners*: where they ground at the mill &c. *Exod.* 11. 5.

31 Verſ. 31. *goe out:*] to wit *haſtily*; for an extraordinary pricke in the Hebrew word, implieth ſo much: ſee alſo *Gen.* 19. 14. Compare *Matth.* 25. 6. where *at midnight there was a crie made, Behold the bridegroome commeth, goe yee out to meet him.*

32 Verſ. 32. *bleſſe me*,] that is, as the Chaldee tranſlateth, *pray for me*. In that Pharaoh deſired the praiers and bleſſing of Gods people, both before, (*Exod.* 8. 8, 28. and 9. 28. and 10. 16, 17.) and now at their departing: it ſheweth, that in his heart he was convicted of ſinne, in oppreſſing Gods ſervants, and that with reluctation of conſcience, he had refuſed to let Iſrael goe.

33 Verſ. 33. *were urgent*] or, *were ſtrong:* and as the Greeke tranſlateth, *forcibly urged.* This was with humble intreatie, *Exod.* 11. 8. and *they rejoyced when they went out, for the dread of them was fallen upon them, Pſal.* 105. 38. *they ſaid*] the Ieruſalemy Thargum expounds it, *the Egyptians ſaid, if Iſrael tarrie one houre, loe all the Egyptians are dead men.*

34 Verſ. 34. *lumps of dough*] ſo the Greeke here tranſlateth it. The word may alſo be interprered, *kneading troughes:* ſee *Exod.* 8. 3.

35 Verſ. 35. *jewels*] or *veſſels, inſtruments:* ſee *Exod.* 3. 22. and 11. 2. *Pſal.* 105. 37.

36 Verſ. 36. *grace*] Hebr. *the grace of the people:* ſee *Exod.* 3. 21. *gave them their asking*] the Greeke tranſlateth, *lent unto them.* Thus the promiſe to Abraham was fulfilled; *They ſhall come out with great ſubſtance, Gen.* 15. 14.

37 Verſ. 37. *Rameſes*] a citie in Egypt, *Gen.* 47. 11. This journey began the 15. day, the day after the Paſſeover was killed; and they went out *with an high hand, in the ſight of all the Egyptians, Numb.* 33. 3. *Succoth*] by interpretation, *Boothes*, or *Tabernacles:* ſo called of the Iſraelites making them boothes of the boughes of trees, in this place: for perpetuall memorie whereof, God appointed a *feaſt of boothes* to be kept in Iſrael every yeere, *Levit.* 23. 42, 43. *about 600000*] and *not a feeble perſon among them, Pſal.* 105. 37. Thus the bleſſing of God in multiplying Iſrael was fulfilled, *Geneſ.* 15. 5. and 46. 3. The word *about* (or *as it were*) is not of doubt, or uncertaintie, but often affirmeth a thing fully and certainly: as is ſaid of the *Prophets, about* 400 *men*, 1 *King.* 22. 6. which another expoundeth, *Prophets* 400 *men*, 2 *Chron.* 18. 5.

38 Verſ. 38. *mixed people*] Egyptians and other nations; (the Chaldee ſaith, *many ſtrangers*) who were moved by Gods works ſhewed in Egypt, to goe out with Iſrael. Theſe afterward fell a luſting, and turned away, *Numb.* 11. 4. *great*] Hebr. *weightie poſſeſſion:* ſee the notes on *Gen.* 13. 2.

39 Verſ. 39. *thruſt out*] as was foretold of God, *Exod.* 6. 1. A yeerely remembrance of this their manner of leaving Egypt, was by the feaſt of unlevened cakes, *Deut.* 16. 3.

Verſ. 40. *dwelling*] or, *peregrination*, that is, *dwelling as ſtrangers*; for ſo the Greeke tranſlateth, and the Apoſtle confirmeth, in *Act.* 13. 17. So in *Exod.* 2. 15. Alſo Abraham was ſaid to *dwell* in Canaan, *Gen.* 13. 12. who yet did but *ſojourne* there, *as in a ſtrange countrey, Heb.* 11. 9. And his dwelling is implied alſo here. *ſonnes of Iſrael*] theſe were ſojourners with Abram in Canaan, in ſuch ſenſe as *Levi paid tithes* there, being *yet in the loynes of his father, Heb.* 7. 9, 10. For things done by the fathers, doe concerne the children: ſee *Pſal.* 66. 6. *Hoſ.* 12. 4. *Amos* 5. 25, 26, 27. *dwelt*] as ſtrangers, that is, *ſojourned in Egypt:* to which the Greeke addeth, *and in the land of Canaan, they and their fathers*; which addition is according to the true ſenſe. 430 *yeeres*] Theſe could not be all in Egypt, but muſt be underſtood of dwelling alſo in Canaan and Meſopotamia: for Kohath ſonne of Levi, was one that came firſt into Egypt, *Geneſ.* 46. 8. 11. hee lived but 133. yeeres, *Exod.* 6. 18. Amram his ſonne (the father of Moſes) lived 137 yeeres, *Exod.* 6. 20. and Moſes was but 80 yeeres old when he ſpake unto Pharaoh, for the releaſe of Iſrael, *Exod.* 7. 7. and after 40 yeeres travell in the wilderneſſe, hee died 120 yeeres old, *Deut.* 34. 7. ſo that their dwelling in Egypt was farre ſhort of 430 yeeres, and muſt needs implie their fathers dwelling alſo in Canaan, even from the promiſe given to Abraham, *Gen.* 12. 1. 3, 4, 5. And this the Greeke verſion manifeſteth, and the Apoſtle confirmeth, when he ſaith, that *the Law was* 430 *yeeres after the covenant that was confirmed before of God in Chriſt, with Abraham, Gal.* 3. 16, 17. 40

Verſ. 41. *ſelfe ſame*] Hebr. *the body* (or *ſtrength*) *of that day*; as *Gen.* 17. 23. The Iew Doctors gathered from this, that God brought Iſrael forth at *mid-day*, (as hee ſlew the firſt-borne of Egypt at mid-night) *Pirke R. Eliezer, chap.* 48. And Moſes ſaith, it was *with an high hand, in the ſight of all the Egyptians, Numb.* 33. 3. But, for the beginning of their riſing up to goe their journey, they are ſaid to be *brought forth by night, Deut.* 41

Deut. 16. 1. with *Numb.* 33. 3. *armies*] or *hoſts*; meaning the tribes of Iſrael: ſee *Exod.* 6. 26.

42 Verſ. 42. *of obſervations,*] that is, *to be much and carefully obſerved,* of the people.

43 Verſ. 43. *the ſtatute,*] or *ordinance*; in Greeke, *the law.* *ſtrangers ſonne*] that is, *paynim,* or *gentile*: See *Geneſ.* 17. 12. This is meant whiles he continued in his unbeleefe, as appeareth by *verſe* 48. and ſo by proportion, forbiddeth all ſuch as ſhould forſake the faith: and the Chaldee paraphraſt tranſlateth it, *no ſonne of Iſrael that is apoſtate* (or *fallen from the faith*) *ſhall eat of it.* So David calleth the perſecuting Iewes *ſtrangers, Pſalm.* 54. 5. and *heathens, Pſalme* 59. 6. Alſo by the Iewes ancient canons, it was unlawfull to let the Paſſeover be eaten of any *Apoſtata* (that changed his true religion) *or any Idolater, or forreiner, or hired* ſervant: *Maimony* in *Korban Peſach, chap.* 9. *S.* 7. And for *uncleane perſons,* the law forbiddeth ſuch, *Numb.* 5. 2, 3. and 9. 6. 13. and 19. 13.

44 Verſ. 44. *bought for*] Hebr. *the purchaſe of ſilver*; that is, of *money,* or for any price. Compare this with the law of circumciſion, *Geneſis* 17. 12, 13. *then hee ſhall eat,*] after his voluntary entring into the covenant with Iſrael, and due time for his cleanſing; which by proportion with the Law, *Numb.* 19. 11. was to bee ſeven daies. And ſo the Iewes obſerved, for any *ſtranger* that became a proſelyte on the 14. day of the firſt moneth, and was then circumciſed and baptiſed, yet they killed not the paſcha for him, becauſe he might not eat of it at evening, for he was as one comming out of the grave, [having beene as Paul ſaith, *dead in treſpaſſes and ſinnes, Epheſ.* 2. 1.] and he muſt abide ſeven daies, and afterward be cleane. *Maimony* in *Korban Peſach, chapt.* 6. *S.* 7. Compare alſo herewith, *Numb.* 31. 19-24. *Joſ.* 6. 23.

45 Verſ. 45. *forreiner*] or *ſojourner,* (as *Geneſ.* 23. 4.) one that dwelleth in the land, but not his owne; that hireth his houſe, or is an in-mate; (ſo differing from a *ſtranger,* who dwelt in another country) no ſuch, nor *hired* perſon, might eat. Such forreiners, (leaving the worſhip of idols, and other heatheniſh practiſes) though not circumciſed nor joyned to the Church, might dwell in the land of Iſrael, even in Prieſts houſes, but were reſtrained from the holy things; ſee *Levit.* 22. 10. and 25. 6. 45. 47. Such a ſtranger the Iewes called *Ger toſhab,* a ſojourner among them; or, *a ſtranger within their gates* (as Moſes ſpeaketh) *Deut.* 14. 21. and he was to ſubmit unto the ſeven commandements given unto the ſonnes of Noe; whereof ſee the notes on *Geneſ.* 9. 4. *not eat:*] and ſo by proportion, not have communion with the other rites, as ſprinkling of the bloud and the like, unleſſe hee were circumciſed, *verſe* 48. So the Iewes explained this law, *If they kill* (the Paſſeover) *for perſons circumciſed, and ſprinkle the bloud in the name of the circumciſed and uncircumciſed, it is unalowable* (or *abominable*) *for the ſprinkling is a weighty matter, for it is the roote* (the principall) *of the ſacrifice.* *Maimony* in *Korban Peſach, chap.* 2. *S.* 6.

Verſ. 46. *one houſe,*] *in the ſame houſe,* or *roome*: which the Chaldee tranſlateth, *in one ſocietie.* The Iew Doctors explaine it thus: *Who ſo eateth of the paſche, may not eat, but in one ſocietie,* (or, *in the ſame company*) *neither may they carie ought thereof out of the ſocietie where-in they eat.* And, *the fleſh of the Paſſeover that is carried out of the ſociety, whether preſumptuouſly or ignorantly, is unlawfull to be eaten,* &c. *but muſt be burnt.* Alſo, *two ſocieties that eat in one houſe, muſt each make them a ſigne* (of diſtinction) &c. and the one company muſt turne their faces togetherward, and the other company muſt turne their faces togetherward and eat, ſo that they appeare not mixed. *Maimony in Korban Peſach, chapter* 9. *S.* 1. 2. 3. *abroad*] or *out*: which the Iewes (as before is noted) doe underſtand, not onely of the ſtreets, but not out of the roome nor ſocietie where it is to be eaten. *a bone:*] to foreſhew, that not a bone of Chriſt our Paſſeover ſhould be broken; as was fulfilled *Iohn* 19. 33. 36. which ſignified his victory and deliverance out of affliction and death, (from which he roſe the third day;) as *Pſalme* 34. 20, 21. the Lord *keepeth* 46

all his bones, not one of them is broken. And in hope of reſurrection, Ioſeph gave charge of his bones, and they were carried into Canaan, *Heb.* 11. 22. *Exod.* 13. 19. *The bones* of the Paſſeover were *burnt* (with the fleſh that remained, *verſ.* 10.) as is teſtified by the Hebrew Doctors, who alſo ſay, that though *it were a little kid whoſe bones were tender, yet might they not eat them, for that were the breaking of the bones. Maimony* in *Korban Peſach, chap.* 10. *S.* 2. 9.

47 Verſ. 47. *doe it*] that is, prepare, offer, and eat the paſche, as is ordained. For neglect, and not doing it, men were to be *cut off*, *Numb.* 9. 13.

48 Verſ. 48. *a ſtranger,*] The Greeke tranſlateth, *when any proſelyte come unto you*: and ſo the Chaldee ſaith, *when a ſtranger ſhall become a proſelyte* (or *joyne himſelfe*) *with you.* So this differeth from that which was before in *verſ.* 43. and alſo in *verſ.* 45. and is meant of a third ſort of ſtrangers that were converts, in Greeke called *proſelytes*, ſuch as were joyned to the Iewes Church, *Act.* 13. 43. and 2. 10. *Matth.* 23. 15. Such they were wont to call *ſtrangers within the covenant*; and *juſt ſtrangers*; to diſtinguiſh them from *ſtrangers within the gates* (that did but dwell among them) mentioned in *Deuteronomie* 14. 21. and here in *verſ.* 45. *doe the Paſſeover*] that is, keepe or celebrate it. This phraſe is uſed in *Matth.* 26. 18. *Heb.* 11. 28. *and then,*] ſo not onely himſelfe, but his male children muſt be circumciſed, ere he might be admitted to the Paſſeover; for he was yet in his ſinne, whiles his children were (through his default) uncircumciſed; ſee *Gen.* 17. 12, 13, 14. *Exodus* 4. 24. 26. And thus the Iewes have interpreted this place, *that as the circumciſion of himſelfe*, (if it be omitted) *debarreth him from doing the Paſſeover, ſo doth the circumciſion of his ſonnes, and of his ſervants*, &c. *and if he kill it before he doe circumciſe them, it is unlawfull. Maimony* in *Korban Peſach, chap.* 5. 5. 5. *uncircumciſed:*] the Chaldee turneth it, *profane perſon.* So God ſaith, *No ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh, ſhall enter into my Sanctuary, Ezek.* 44. 9. And the Hebrew Doctors ſay, *Whiles the power of uncleanneſſe, and the ſuperfluous foreskin is upon him, he is unfit to be united with the divine majeſtie*, &c. *R. Menachem on Exod.* 12.

Verſ. 49. *that ſojourneth,*] the Greeke here, 49
(as in *verſe* 48.) tranſlateth, *the proſelyte that is come among you.* So the obedient heathens, might by faith in Chriſt have part in all the holy things with Iſrael alwaies: for in Chriſt *all are one, Galath.* 3. 28. *Acts* 15. 9. And unto *ſtrangers*, is promiſed inheritance with the tribes of Iſrael in the holy land, *Ezek.* 47. 22, 23. The Iew Doctors of old, have thus written concerning this; *Moſes our maſter gave the inheritance of the law and commandements to Iſrael onely, as it is written* (*Deut.* 33. 4.) *the inheritance of the congregation of Iakob: and unto any of the other nations that willingly joyned himſelfe a proſelyte, as it is written,* (*Numb.* 15. 15.) *as ye are, ſo ſhall the ſtranger be before the Lord. But whoſoever is not willing, they force him not to receive the law and the commandements. But they force all that come into the world, to receive the commandements given to the ſonnes of* Noe, [whereof ſee on *Geneſis* 9. 4.] *and who ſo receiveth not them, is killed; and he that receiveth them, is called the ſtranger that ſojourneth* &c. *Maimony* in *Miſneh* treat. *of Kings, chap.* 8. *S.* 10. Likewiſe in their commentary upon Exodus, called *Elle ſhemoth rabbah*, upon *Exodus* 12. they ſay, *This is that which is written* (*in Eſay* 56. 3.) *And let not the ſonne of the ſtranger that hath joyned himſelfe to the Lord, ſpeake ſaying, The Lord hath utterly ſeparated me: for Iob ſaith, The ſtranger ſhall not lodge in the ſtreet,* (*Iob* 31. 32.) *And why? Becauſe the holy bleſſed* (*God*) *excludeth no creature, but receiveth all. For his gates are open every houre, and whoſoever would bee received in, he entreth and is received. For this, it was ſaid by Iob, the ſtranger ſhall not lodge in the ſtreete. And againe he ſaith in the perſon of God, I will open my doores to the traveller,* (*Iob* 31. 32.) *Rabbi Barachias ſaid, in whoſe perſon ſpeaketh Iob this? Doubtleſſe becauſe it ſhall be that the ſtrangers ſhall be Prieſts, miniſtring to the holy bleſſed* (*God:*) *as it is written, and the ſtranger ſhall be joyned with them,* (*Eſay* 14. 1.) *and this joyning*

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is not meant but of the Priests, as it is written, joyne me unto one of the Priests offices, (1 Sam. 2. 36.) For it shall come to passe, that proselytes shall eat of the Shew-bread, &c.

CHAPTER XIII.

1. God commandeth to sanctifie all the First-borne, unto him: 3. to remember the day of their going out of Egypt: 5. to keepe the feast of Vnlevened bread, in Canaan: 8. to shew their sonnes the cause thereof: 12. to set apart for the Lord, the firstlings of beasts. 16. Phylacteries, for a signe of Gods former mercies. 17. The way by which God led Israel in the wildernesse. 19. The carrying of Josephs bones with them. 20. Israel campeth in Etham. 21. God guideth them by a pillar of a cloud, and a pillar of fire.

1 AND Iehovah spake unto Moses,
2 saying, Sanctifie unto me every first borne, that which openeth every wombe, among the sonnes of Israel, of man and of beast; it *is* mine.
3 And Moses said unto the people, Remember this day, *in* which yee came out from Egypt, from the house of servants; for by strength of hand Iehovah brought you out from hence: and no levened *bread* shall be eaten.
4 *This* day you come
5 out, in the moneth of Abib. And it shall be, when Iehovah shall bring thee into the land of the Canaanite, and the Chethite, and the Amorite, and the Evite, and the Iebusite, which he sware unto thy fathers to give thee, a land flowing with milke and honey: that thou shalt serve this service, in this moneth. Seven
6 dayes thou shalt eat unlevened *cakes*: and in the seventh day *shall be* a feast to Iehovah. Vnlevened *cakes* shall
7 be eaten seven dayes; and no levened *bread* shall be seene with thee, and no old leven shall be seene with
8 thee, in all thy border. And thou shalt shew thy sonne in that day, saying; because of that *which* Iehovah did unto me when I came out from
9 Egypt. And it shall be to thee for a signe upon thy hand, and for a memoriall betweene thine eyes, that Iehovahs Law may be in thy mouth; for with a strong hand hath Iehovah
10 brought thee out from Egypt. And thou shalt keepe this statute in his
11 season, from yeere to yeere. And it shall be, when Iehovah shall bring thee into the land of the Canaanite, as hee sware unto thee, and unto thy fathers, and shall give it thee:
12 That thou shalt cause all that openeth the wombe, to passe unto Iehovah: and all that openeth *(the wombe)* of the young of a beast, which thou shalt have, the males *shall be* Iehovahs.
13 And all that openeth *(the wombe)* of an asse, thou shalt redeeme with a lambe; and if thou wilt not redeeme *it*, then thou shalt breake the necke of it: and all the first-borne of man, amongst thy sonnes, shalt thou redeeme.
14 And it shall be, when thy sonne shall aske thee to morrow, saying, What *is* this? that thou shalt say unto him; By strength of hand Iehovah brought us out from Egypt, from the house

15 of ſervants. And it was, when Pharaoh was hard, to ſend us away, that Iehovah ſlew every firſt-borne in the land of Egypt, from the firſt-borne of man, even to the firſt-borne of beaſt; therefore I ſacrifice to Iehovah all that openeth the wombe, the males; and every firſt-borne of my
16 ſonnes I redeeme. And it ſhall be for a ſigne upon thy hand, and for phylacteries betweene thine eyes; for by ſtrength of hand Iehovah brought us out from Egypt.

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17 And it was, when Pharaoh had ſent away the people, that God led them not the way of the land of the Philiſtines, though that *was* neere; for God ſaid, leſt the people repent, when they ſee warre, and they re-
18 turne to Egypt. But God led the people about, *by* the way of the wildernesſe of the red ſea; and the ſons of Iſrael went up harneſſed, out of
19 the land of Egypt. And Moſes tooke the bones of Ioſeph with him; for he had ſwearing ſworne the ſonnes of Iſrael, ſaying; God will viſiting viſit you, and yee ſhall carry up my bones from hence with
20 you. And they journeyed from Succoth, and encamped in Etham,
21 in the edge of the wilderneſſe. And Iehovah went before them by day, in a pillar of a cloud, to leade them the way; and by night, in a pillar of fire, to give them light, for to goe
22 by day and night. He tooke not away the pillar of the cloud by day, and the pillar of fire by night, before the people.

Annotations.

Sanctifie] or, *Hallow, Conſecrate*; that is, put apart unto holy uſe for me and my ſervice. The men and uncleane beaſts were to be redeemed with money, which was given to the Lords Prieſts: the cleane beaſts were to be killed in ſacrifice to the Lord, *Numb.* 18. 15, 16, 17. Moſes is commanded here, to teach this unto Iſrael. Afterwards the Levites were taken for all the firſt-borne Iſraelites, and imployed in the ſervice of the Lord, *Num.* 3. 6. 12. *that which openeth*] ſo the holy Ghoſt tranſlateth it in Greeke, *Luk.* 2. 23. but the Hebrew phraſe is, *the opening* (or *emiſſion*) *of every wombe* (or *matrice*) meaning the firſt birth of man or beaſt; and ſo the Chaldee, in *verſe* 13. expoundeth it, *the firſt-borne*; and in *Exod.* 34. 19, 20, the Greeke tranſlateth it *firſt-borne*, (or *firſtling.*) This law ſignified, that Gods people (which are a *congregation of firſt-borne*, *Hebr.* 12. 23. *Exod.* 4. 22. being redeemed from death by the bloud of Chriſt) ſhould both themſelves and theirs be conſecrated to the ſervice of the Lord, *Rom.* 6. 13. 19. 22. and 12. 1. even as he is their God, and ſanctifieth them to himſelfe from the wombe, *Pſal.* 22. 11. *Eſa.* 46. 3. *Ier.* 1. 5. *Gal.* 1. 15. 2

Verſ. 3. *Remember*] The Hebrew *Zacor*, here and in *Exod.* 20. 8. and *Ioſ.* 1. 13. are properly indefinites, ſignifying *To remember*; but uſed for Imperatives, as *Halok*, *To goe*, 2 *Sam.* 24. 12. is explained *Lek*, *Goe thou*, in 1 *Chron.* 21. 10. *To eat and to drinke*, *Eſa.* 22. 13. is expounded, *Let us eat and drinke*, 1 *Cor.* 15. 32. and in Greeke, *Chairein*, *To reſoyce*, for *Reſoyce thou*, 2 *Ioh.* 1. 10. But there be of the Hebrewes that ſay, *the word Zacor is indefinite, becauſe we are bound for ever to remember this matter:* 3

matter: R. Elias in *Sepher reshith chocmah*, treat. of *Holineſſe, chap.* 6. This *remembrance* heere commanded, was not only to keepe in minde for themſelves, but to mention and ſpeake of it to others; as after Moſes ſaith in *verſe* 8. *Thou ſhalt ſhew thy ſonne*, &c. The Hebrew canons ſay; *It is commanded by the Law, to tell of the tentations and marvellous workes which were done to our fathers in Egypt; upon the fifteenth day of Niſan* (that is, *March*) *as it is written* (in *Exod.* 13. 3.) *Remember this day* &c. and (in *verſe* 8.) *Thou ſhalt ſhew thy ſonne*, &c. *And although he have no ſonne, though they be great wiſe men, they are bound to tell of the going out of Egypt: and who ſo maketh a long ſpeech of the things that fell out and came to paſſe, it is commendable in him. Maimony in Miſneh, treat. of Leven, c.* 7. *S.* 1. *ſervants*] the Greeke and Chaldee expound it *ſervitude*, or *bondage*. *ſtrength of hand*] the Greeke expoundeth it, *ſtrong hand*: and ſo Moſes himſelfe ſpeaketh in *verſ.* 9. This manner of deliverance, figured alſo our redemption by Chriſt; who being ſtronger than (Satan) the ſtrong man armed, overcame him, and tooke from him all his armour wherein he truſted, and divided his ſpoiles, *Luke* 11. 21, 22. *levened*] of this, ſee *Exod.* 12. 8. 15. It figured our ſanctification, in abſtaining from all corruption in doctrine and converſation, *Mat.* 16. 12. 1 *Cor.* 5. 8.

4 Verſ. 4. *Abib*,] which the Greeke tranſlateth *New* fruits: the word ſignifieth, *a greene eare* (or *ſtemme*) *of corne*, *Exod.* 9. 31. and becauſe in thoſe countries corne was eared and beganne to be ripe in this moneth, (as witneſſeth *Philo*, in his 3. *booke* of *Moſes life*) it was called therefore *Abib*; ſome of the Greekes name it *the moneth of flowres*, as *Macarius Egypt.* in *Hom.* 47. It was part of *March*, and part of *April*, as we now call the moneths. See alſo *Exod.* 12. 2.

5 Verſ. 5. *Canaanite*] that is, as the Greeke tranſlateth, *Canaanites and Chethites*, &c. ſee *Geneſis* 10. 16. 18. *Iebuſite*] the Greeke verſion addeth, *Gergeſites and Pherezites*; to make up the number of ſeven, which is here underſtood, as in *Deut.* 7. 1. *ſerve*] that is, *obſerve*, as *Exodus* 12. 25. or (as the Greeke tranſlateth) *doe this ſervice*; which after followeth.

Verſ. 6. *Seven*] or, *a ſeven* (a weeke) *of daies*: figuring our whole life: ſee *Exodus* 12. 15. 6

a feaſt] which among other duties, was kept with an *holy convocation*, *Levit.* 23. 8.

Verſ. 8. *Shew thy ſonne*] *It is commanded that we ſhew our ſonnes, though they aske not: according to the knowledge of the ſonne, muſt his father teach him*, ſaith *Maimony* in treat. of *Leven, chap.* 7. *S.* 2. 8

becauſe,] or, *for this which Iehovah did unto me*: underſtand, *This is done*; or, *This feaſt we keepe, for*, or *becauſe of that*. Such want of words is oft in the Scripture; as in 2 *Sam.* 23. 8. *againſt* 800. meaning, *he liſt up his ſpeare againſt* 800. as the words are ſupplied in 1 *Chron.* 11. 11. So before in *Exod.* 4. 5. The Hebrew Doctors underſtand it myſtically, ſaying, *what is that which the Scripture ſaith, For this? It is* like *This is my God*, *Exodus* 15. 2. *as if he ſhould ſay; for his names ſake, and for his glorie, did he unto us, and brought us out of Egypt; and not for our righteouſneſſe. R. Menachem, on Exod.* 13.

Verſ. 9. *a ſigne*] or, *a token*: ſo in *verſe* 16. but in *Deut.* 6. 8. and 11. 18. it is ſaid, *Thou ſhalt binde them for a ſigne upon thy hand, and they ſhall be for phylacteries betweene thine eies: and thou ſhalt write them upon the poſts of thy houſe, and upon thy gates.* 9

a memoriall] or, *a monument*. This is an explication of that word *Totaphoth*, the *Phylacteries* mentioned after in the 16. *verſe*. The manner of keeping theſe lawes among the Iewes, was; They wrote foure ſections of the law upon parchments, namely theſe, *Sanctifie unto me every firſtborne*, &c. *Exodus* 13. 2. to the end of *verſe* 10. *And it ſhall be when Iehovah ſhall bring thee into the land*, &c. *Exod.* 13. 11. to the end of *verſe* 16. *Heare O Iſrael; Iehovah our God, Iehovah is one* &c. *Deut.* 6. 4. to the end of *verſ.* 9. *And it ſhall be, if hearkning ye ſhall harken unto my commandements* &c. *Deut.* 11. 13. to the end of *verſe* 21. Theſe foure ſections (containing in all 30 verſes) written on parchments, folden up, covered with lether, they tyed to the forehead, and to the hand. Thoſe that were for the head, they wrote on foure parchments,

ments, and rolled them up every one ſeverally, and put them in foure places which were joyned together in one skinne, or peece of lether. For the hand, they wrote the ſame 4. ſections of the law, in 4. columnes upon one parchment, and rolled it up from the end to the beginning. Theſe all were written exactly according to Moſes copy, not a letter more or leſſe, otherwiſe the phylacteries were not lawfull to bee worne. They were alſo artificially ſowen up in the lether, and tied with ſtrings upon the head, from the crowne forward; and upon the left hand or arme, above the elbow, on the inſide, that they might be towards the heart: (as *Deut.* 6. 6.) Howbeit the Sadduces uſed to weare them upon the forehead (or brow) and upon the palme of the hand (as *Maimony* obſerveth in *Tephillin, chap.* 4. *S.* 3.) They uſed theſe phylacteries religiouſly, alwaies bleſſing God for the commanding of theſe things, when they put them on, which they uſed to doe by day onely, not by night; and upon the working daies, not on Sabbaths or feaſt daies, becauſe (ſay they) it is written, *It ſhall be to thee for a ſigne*, whereas the Sabbath it ſelfe was a ſigne. And though they might weare them all the day, (ſo it were not in an uncleane place) yet ſpecially they put them on when they went to read the Law, or to pray, (whereupon they call them in their tongue, *Tephillin*, that is, *Orationes*, or *Prayer ornaments:*) and abuſed them to great ſuperſtition, teaching, *that all the while a man had the phylacteries upon his head and arme, he was meeke and fearing God, and not drawne away by laughter or vaine meditation, nor conceived any evill thoughts, but turned his heart to the words of truth and juſtice.* Theſe and many other particulars about them, are largely ſet downe by *Maimony* in his treat. *Tephillin:* and the like rites they had for their *poſt-writings*, (from the law in *Deut.* 6. 9.) and for their *fringes*, (from the Law in *Numb.* 15. 38.) And our Saviour blameth the Phariſees hypocriſie, in wearing their *phylacteries* broad, and their *fringes* long; *Matth.* 23. 5. And how well they thought of themſelves for theſe things, appeareth by the ſaying of the Chaldee paraphraſt, upon *Song* 8. 3. *The congregation of Iſrael ſaid, I am choſen above all peoples, becauſe I binde phylacteries to my left hand, and to my head*, &c. But God hereby taught them diligently to regard, and dutifully to profeſſe and practiſe his Lawes, having them written and laid up in their heart and ſoule, *Deut.* 6. 6. and 11. 18. *Prov.* 3. 3. 21. and 7. 2, 3. With this we may compare that in *Rev.* 14. 1. of thoſe holy ones that had Chriſts *Fathers name written in their foreheads*, as a ſigne of the profeſſion of Gods Law: (for that which in the Goſpell is called *his Name, Matth.* 12. 21. in the Prophets is called *his Law, Eſay* 42. 4.) So againe, Antichriſt exacteth the obedience of his precepts, as by a marke upon mens *right hands*, or on their *foreheads*, *Rev.* 13. 16.

Verſ. 10. *from yeere,*] Hebr. *from daies to daies:* but *daies* often ſignifieth a *full yeere*, as is ſhewed on *Geneſ.* 4. 3. The Chaldee tranſlateth, *from time to time:* the Greeke keepeth the Hebrew phraſe: wherefore *daies* are prophetically uſed for *yeeres*, in the Greeke of the new Teſtament, *Rev.* 11. 3. 10

Verſ. 12. *to paſſe*] namely either *through the fire*; as this phraſe is explained in *Deut.* 18. 10. 2 *King.* 16. 3. and implieth, in *Ezek.* 20. 26. *Levit.* 18. 21. and the Law for the firſtlings, ſheweth in *Numb.* 18. 17. and here in verſe 15. it is expounded *ſacrifice*. Or, *thou ſhalt cauſe to paſſe*, namely, under the rod, as in *Levit.* 27. 32. and ſo *conſecrate*; or (as the Greeke tranſlateth) *put apart unto the Lord:* and ſo make it paſſe from vnder thy power. 12

and all, &c.] Hebr. *and every opening:* which the Greeke tranſlateth, *all that openeth the wombe*: ſee *verſe* 2. And this is meant of cleane beaſts, as the exception of the *aſſe*, and of *mankinde*, in the verſe following ſheweth: therefore *and*, in Hebrew is by way of explanation of the former ſpeech, for *even*, or *that is*, as is noted on *Geneſis* 13. 15. *of the young*,] *the increaſe*; or, as the Greeke tranſlateth it, *of the herds:* for this word is ſpoken of kine, as *flocks* is applied to ſheepe, *Deut.* 28. 4. 18. 51. but the Chaldee here expoundeth it *youngling*. ſhall be *Iehovahs*] or, *thou ſhalt make paſſe* (ſhalt ſacrifice) *to Iehovah*;

borah; the Chaldee ſaith, *thou ſhalt ſanctifie before the Lord.*

13 Verſ. 13. *an aſſe,*] ſo in *Exod.* 34. 20. but in *Numb.* 18. 15. it is ſaid, *of an uncleane beaſt:* ſo that by the *aſſe* here, may be implied all other uncleane beaſts, not meet for ſacrifice. Howbeit ſome of the Iew Doctors underſtand the *uncleane beaſt* there, to meane *the aſſe onely*; as *Maimony* in *Miſn.* treat. of *Firſt fruits, chap.* 12. *S.* 3. and *R. Solomon Iarchi*, upon this text. *a lambe*] or *kid*, as the word implieth both, *Exod.* 12. 3. And this the Iewes take ſtrictly, of a living lambe onely, ſaying, it *may not be redeemed with a calfe; or with a wilde beaſt, nor with a lambe that is killed*, &c. *Maimony* treat. of *Firſt fruits, chap.* 12. *S.* 8. This *lambe* was to be given to the Lord, that is, to his Prieſt, *Numb.* 18. 8. 15. and then the owner of the aſſe might uſe it for his owne ſervice; which otherwiſe he might not doe, *Deut.* 15. 19. *breake the necke*] or, *cut off the necke*, as the word is tranſlated in *Deut.* 21. 4. and *Eſay* 66. 3. where it is ſpoken of *a dogge*. The Ieruſalemy paraphraſt heere expoundeth it, *kill it.*

redeeme:] for five ſhekels of money, *Numb.* 18. 16. And (by the Hebrew Doctors) the Father when he redeemed his ſonne, was to bleſſe God who gave this commandement, and preſerved his ſonnes life. And if the father tranſgreſſed, and redeemed not his ſonne; he was when he came to age to redeeme himſelfe. *Maimony* treat. of *Firſt fruits, chap.* 11. *S.* 2. 5. See the annotations on *Numb.* 18. Heereby was figured the redemption of Gods elect, (*the Church of the firſt-borne which are written in heauen, Hebr.* 12. 23.) from the ſecond death: for in reſpect of the firſt death, no man can give any ranſome to God, *Pſalme* 49. 8, 9. *Heb.* 9. 27.

14 Verſ. 14. *to morrow*] that is, *in time to come*: ſee the notes on *Geneſis* 30. 33. The Greeke tranſlateth, *hereafter*: elſewhere the Greeke keepeth the Hebrew phraſe, as in *Deut.* 6. 20. *Joſ.* 4. 6. 21. *us out:*] the things done to the fathers, are to be remembred as if they were done to the children: ſo the Prophets explaine things, as *Pſalme* 66. 6. *they paſſed through the river on foot, there did we reioyce in him*: and *Hoſ.* 12. 4. *he found him in Bethel, and there he ſpake with us.* So the Hebrew canons ſay, *Thorowout all generations, a man is bound to ſhew himſelfe, as if it were he himſelfe that came now out from the bondage of Egypt, as it is written,* And he brought vs out &c. *and for this cauſe the holy bleſſed* (God) *hath commanded in the Law,* And thou shalt remember that thou wast a servant, (*Deut.* 15. 15.) *as if he ſhould ſay, as they, ſo thou thy ſelfe waſt a ſervant, and cameſt out free, and waſt redeemed. Maimony* treat. of *Leven, chap.* 7. *S.* 6. The Apoſtle ſpeaking of the things that befell Iſrael, ſaith, *theſe things were our examples*, 1 *Corinth.* 10. 6. and the Rabbines have a common ſaying, *Whatſoever happned to the fathers, is a ſigne unto the children. R. Menachem on Gen.* 12.

Verſ. 15. *was hard to ſend us*] that is, *was ſtubborne*, refuſing *to ſend us away.* Or, *hardned* himſelfe, *againſt ſending us away*, ſo that he would not let us goe. The Hebrew word which commonly ſignifieth *to*, is ſometime uſed for *from*, as is noted on *Gen.* 36. 6. and ſo here Pharaoh *hardned* his heart, *from ſending*; that is, he would not ſend. In 2 *Chron.* 11. 4. it is ſaid, *they returned from going:* whereas in 1 *Kings* 12. 24. it is written, *they returned to goe.* Compare, both for phraſe and matter, that in *Iob* 9. 4. *who hath hardned* himſelfe *againſt* (God) *and hath proſpered? the males*] or, being *males*: and this the Iewes underſtand of males ſimply: for if it be a female, or both male and female, they hold it free from this ſervice; not holy at all. *Maimony*, treat. of the *Firſt-borne, chap.* 2. *S.* 5. 15

Verſ. 16. *phylacteries:*] or, *frontlets*: in Hebrew *Totapboth, typicall monuments*: called in *verſ.* 9. *a memoriall*: the Greeke tranſlateth them, *un immoveable* monument: the Hebrew Doctors uſually call them *Tephillin, prayer monuments*, becauſe they uſed to binde them upon them when they prayed; as is noted on *verſe* 9. The Syriake in *Matt.* 23. 5. keepeth that name, but the Euangeliſt in Greeke nameth them *phylacteries*, of 16

conſerving or *keeping* the memoriall of Gods Law: whom we follow in this tranſlation. So in *Deut.* 6. 8. and 11. 18. ſee the annotations there.

ס ס ס Here beginneth the 16. Section of the Law: ſee *Gen.* 6. 9. and 28. 10.

17 Verſ. 17. *the way of:*] that is, *towards the land:* ſo in *Numb.* 14. 25. *the way of the red ſea*, is *towards* it. Or, *by the way*; as in the verſe here following. *ſee warre,*] that is, be warred againſt by the Philiſtines; who would deny them paſſage: for they had before this killed ſome of the Iſraelites, whiles they dwelt in Egypt, in the daies of Ephraim ſonne of Ioſeph: as is mentioned in 1 *Chron.* 7. 21, 22, 23. Thus God provideth for his peoples infirmitie, leſt at the firſt they ſhould be diſcouraged; and would not ſuffer them to be tempted aboue that they were able, 1 *Corinth.* 10. 13. So in his law, he ordained that no *fearefull* or *faint-hearted* ſhould goe to warre, *Deut.* 20. 3. See alſo the notes on *Gen.* 11. 31.

18 Verſ. 18. *went up*] it is the uſuall phraſe in the Scripture, to call the journeying from Egypt to Canaan (which was northward) a *going up*, as here, and in *Geneſ.* 13. 1. and 44. 17. and often. On the contrary, from Canaan into Egypt, they are ſaid to *goe downe*, *Geneſ.* 12. 10. and 26. 2. *Deut.* 10. 22. *Acts* 7. 15. and uſually. *harneſſed,*] or *marſhalled by five in a ranke:* the word in Hebrew hath the name of *five*, either of the harneſſe girded under the fift rib, (as the Chaldee tranſlateth it *girded,*) or, of marching five in a rowe. The Greeke verſion ſaith, *in the fifti generation*: but not well; for Iſrael was not out in the *fourth generation*, as God foretold, *Gen.* 15. 16. and this word is elſewhere uſed for *armed*, or *harneſſed*; as *Ioſ.* 1. 14. and 4. 12. *Iudg.* 7. 11. Thus God led out his people *with an high hand*, *Exod.* 14. 8. and trained them for future wars, to conquer Canaan. See *Num.* 1. 3. and 14. 39, &c.

19 Verſ. 19. *ſwearing ſworne,*] or, as the Greeke hath it, *ſworne with an oath*, that is, ſtraitly and earneſtly adjured. Of this, ſee *Gen.* 50. 25.

Verſ. 20. *Succoth*] the place of *Boothes*: ſee *Exod.* 12. 37. *Etham*] in Greeke, *Othom.* Of this and their other journeys, ſee *Numb.* 33. 6, &c. *the edge*] or *the end*; that is, which Etham was in the end (or edge) of the wilderneſſe, *Numb.* 33. 6. The Greeke tranſlateth, *by the wilderneſſe.* 20

Verſ. 21. *Iehovah*] called in *Exodus* 14. 19. *the Angell of God*; meaning *Chriſt* whom the Iſraelites *tempted* in the wilderneſſe, 1 *Corinth.* 10. 9. hee is named *Iehovah our Iuſtice*, *Ierem.* 23. 6. *went before them*] that is, as the Greeke expoundeth it, *guided them.* *pillar*] which in Hebrew is named of *ſtanding up*, or *ſtabilitie*: and is by ſimilitude here applied to the *cloud* and *fire*, that ſtood over the hoaſt of Iſrael, (as elſewhere *ſmoake* ariſing is called *a pillar*, *Iudges* 20. 40. and *pillars of ſmoake*, *Ioel* 2. 30. are by the Apoſtle called *vapour of ſmoake*, *Acts* 2. 19.) In *Pſalme* 105. 39. this *cloud* is ſaid to be *ſpread for a covering*; ſo that it ſhadowed them from the heat of the Sunne: and in it they were *baptiſed*, 1 *Corinth.* 10. 2. and as there was occaſion it removed, ſometime before, ſometime behinde them, *Exodus* 14. 19. and in it God ſometime appeared and ſpake, *Deut.* 31. 15. *Pſalme* 99. 7. but the ordinary uſe of it, was to leade and to cover them, *Numbers* 9. 17, 18. And it figured Chriſt his guidance and protection of his Church, travelling through this world, unto his heavenly reſt; as it is ſaid, *The Lord will create upon every dwelling place of mount Sion, and upon her aſſemblies, a cloud, and ſmoake by day, and the ſhining of a flaming fire by night: for upon all the glory ſhall bee a covering*, &c. *Eſay* 4. 5, 6. *of fire*] the ſame darke cloud, which ſhadowed them by day, was alſo fire, and gave them light by night, *Exodus* 14. 19, 20. 24. So Chriſt baptiſed the Iſraelites in the cloud, with the Holy Ghoſt and with fire, 1 *Corinth.* 10. 2. *Matth.* 3. 11. *Eſay* 4. 2. 4, 5. Therefore Iſrael in faith, did betake themſelves under the ſhadow of Gods Majeſtie in this cloud; and Moſes ſanctified the action by prayer, *Numb.* 9. 17, 18, 19. 23. and 10. 34-36. 1 *Cor.* 10. 1. 21

CHAP.

CHAPTER XIV.

1. God inſtructeth the Iſraelites in their journey. 5. Pharaoh purſueth after them. 10. The Iſraelites are ſore afraid, and murmur. 13. Moſes comforteth them. 15. God inſtructeth Moſes to leade the people forward, and with his hand and rod to divide the ſea, for Iſrael to goe thorow. 19. Gods Angell and cloud remove behinde the campe. 21. The Iſraelites paſſe thorow the red ſea. 23. The Egyptians follow them into the ſea. 24. The Lord out of the cloud troubleth the Egyptians. 26. Hee biddeth Moſes ſtretch his hand over the ſea. 27. It returneth to his ſtrength, and drowneth the Egyptians.

1 AND Iehovah ſpake unto Mo-
2 ſes, ſaying; Speake unto the ſonnes of Iſrael, that they turne, and encampe before Pi-hahiroth, betweene Migdol and the ſea, before Baal-zephon: over-againſt it ſhall ye
3 encampe, by the ſea. And Pharaoh will ſay of the ſonnes of Iſrael, They *are* intangled in the land, the wil-
4 derneſſe hath ſhut them in. And I will make ſtrong the heart of Pharaoh, and he ſhall follow after them; and I will be honoured upon Pharaoh, and upon all his hoſt; and the Egyptians ſhall know that I *am* Iehovah: And they did ſo. And it was
5 told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have wee done this, that wee have ſent away Iſrael from ſerving
6 us? And he bound his charet, and tooke his people with him. And 7
he tooke ſix hundred choſen charets, and all the charets of Egypt, and captaines over every one of them. And Iehovah made ſtrong 8
the heart of Pharaoh king of Egypt, and he followed after the ſonnes of Iſrael: and the ſonnes of Iſrael went out with a high hand. And the 9
Egyptians followed after them, and overtooke them encamping by the ſea, all the horſes, the charets of Pharaoh, and his horſe-men, and his armie, beſide Pi-hahiroth, before Baal-zephon. And Pharaoh 10
drew nigh; and the ſonnes of Iſrael lift up their eyes, and behold the Egyptian marched after them; and they were ſore afraid: and the ſons of Iſrael cried out unto Iehovah. And they ſaid unto Moſes; Becauſe 11
there were no graves at all in Egypt, haſt thou taken us away to die in the wilderneſſe? wherefore haſt thou done this unto us, to bring us forth out of Egypt? *Is* not this the 12
word which wee ſpake unto thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For *it had beene* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſſe. And Moſes 13
ſaid unto the people, Feare yee not, ſtand ſtill, and ſee the ſalvation of Iehovah, which he will doe for you to day: for the Egyptians whom ye have ſeene to day, ye ſhall not againe ſee them any more for ever. Iehovah will fight for you, and you ſhall 14
hold your peace. And Iehovah 15

said vnto Moses, Wherefore criest
thou out vnto me? Speake vnto
the sonnes of Israel, that they goe
16 forward. And thou, lift vp thy
rod, and stretch out thy hand ouer
the sea, and cleaue it: and the sons
of Israel shall goe in to the midst of
17 the sea, on drie *ground*. And I,
behold, I will make strong the heart
of the Egyptians, and they shall goe
in after them: and I will be honou-
red vpon Pharaoh, and vpon all his
armie, vpon his charets, and vpon
18 his horse-men. And the Egyptians
shall know that I *am* Iehovah, when
I am honoured vpon Pharaoh, vpon
his charets, and vpon his horse-
19 men. And the Angell of God,
which went before the campe of Is-
rael, removed and went behinde
them; and the pillar of the cloud
removed from before them, and
20 stood behinde them. And it came
betweene the campe of the Egypti-
ans, and the campe of Israel; and
it was a cloud and darknesse, and it
made light the night: and the one
came not neere the other all the
21 night. And Moses stretched out
his hand ouer the sea; and Iehovah
caused the sea to goe *backe*, by a
strong east winde, all the night, and
made the sea drie *land*: and the wa-
22 ters were cloven. And the sonnes
of Israel went in to the midst of the
sea, vpon the drie *ground*: and the
waters *were* a wall vnto them, on
their right *hand* and on their left.
23 And the Egyptians followed, and
went in after them, all Pharaohs
horses, his charets, and his horse-
men, into the midst of the sea. And 24
it was in the morning watch that Ie-
hovah looked vnto the campe of the
Egyptians, in the pillar of fire, and
of the cloud, and troubled the campe
of the Egyptians. And tooke off 25
their charet wheeles, and led them
heavily: and the Egyptians said, Let
us flee from the face of Israel, for Ie-
hovah fighteth for them, against the
Egyptians. And Iehovah said vnto 26
Moses, Stretch out thy hand ouer
the sea, and the waters shall returne
vpon the Egyptian, vpon his charets,
and vpon his horse-men. And Mo- 27
ses stretched out his hand ouer the
sea, and the sea returned to his
strength, at the looking forth of the
morning: and the Egyptians fled
against it; and Iehovah shooke off
the Egyptians into the midst of the
sea. And the waters returned, and 28
couered the charets and the horse-
men, with all the armie of Pharaoh
that came after them, into the sea:
there remained not so much as one
of them. But the sons of Israel wal- 29
ked on drie *land*, in the midst of the
sea, and the waters *were* a wall vnto
them on their right *hand*, and on
their left. And Iehovah saued Is- 30
rael in that day out of the hand of
the Egyptians: and Israel saw the
Egyptians dead vpon the sea shore.
And Israel saw the great hand which 31
Iehovah did vpon the Egyptians;
and the people feared Iehovah, and
they beleeued in Iehovah, and in
Moses his seruant.

Annotations.

Annotations.

2 *Pi-hahiroth,*] or, *the mouth of Hiroth*; that is, *the ſtraight* (or *paſſage*) betweene the mountaines of *Hiroth*: for in *Numbers* 33. 8. the word *Pi*, (that is, *Mouth*) is left out of the name. Into theſe ſtraights did God lead Iſrael, both to free them from warre with the Philiſtians, *Exodus* 13. 17, 18. and to give the Egyptians occaſion heereby to purſue them, (as the verſes following here ſhew;) as alſo to try the faith of his people; which even here at firſt was turned to unbeleefe and rebellion, *verſe* 11, 12. *Deut.* 8. 2. *Pſalme* 106. 7. *Migdol*] in Greeke *Magdol*: the name of a citie of the Egyptians, *Ierem.* 44. 1. by interpretation it ſignifieth *a Tower*. *Baal-zephon*] in Greeke *Beelſepphon*. The Ieruſalemy Thargum expoundeth it, *the idoll of Zephon*: and ſo it ſeemeth to be an idolatrous place or monument of the Egyptians; as *Baal-Pehor* was the Idoll of the Moabites, *Numb.* 25. 3. and *Baal-mehon*, the name whereof the Iſraelites changed, when it came into their poſſeſſion, *Numb.* 32. 38. For as Iſrael paſſed from Egypt to Canaan, God did let them ſee the abominations and idols of the nations; whereof he warned them to beware, *Deut.* 29. 16, 17, 18.

3 Verſ. 3. *intangled*] or *perplexed*, not knowing what to doe, as the Greeke tranſlateth, *they wander* (or *ſtray*) and the word is uſed in *Ioel* 1. 18. of cattle perplexed for want of paſture. So Pharaoh ſeing the Iſraelites to take this indirect way, thought they were afraid of the wilderneſſe, and in perplexity of minde: whereupon he hardned himſelfe to follow after, and bring them againe into his bondage.

4 Verſ. 4. *make ſtrong*] that is, as the Greeke ſaith, *harden*: ſo after, *verſe* 8. 17. See *Exodus* 4. 21. *honoured*] or, as the Greeke tranſlateth, *glorified*: *will get me honour*, by their deſtruction, *verſe* 17, 18. For God hath glory by wrath upon the wicked, as by mercy upon the elect, *Rom.* 9. 22, 23. So *Ezek.* 28. 22.

6 Verſ. 6. *bound*] in Greeke *joyned*, to wit, the horſes to his chariot; *made ready*: ſo *Gen.* 46. 29.

7 Verſ. 7. *captaines*] or *Princes*, the third ſort of governours in the kingdome: having the name of *three*, or *third*: the Chaldee calleth them *Mighties*.

8 Verſ. 8. *a high hand*,] that is, powerfully, openly and boldly, like armed men, as in *Exod.* 13. 18. and in the ſight of the Egyptians, *Numb.* 33. 3. not like fugitives. So to ſinne with a *high hand*, *Numb.* 15. 30. is to doe it boldly and openly. The Chaldee changeth the phraſe, ſaying they went out *with uncovered* (or *open*) *head*: which meaneth, openly, boldly, cheerefully: as, the covering of the head, ſignifieth ſorrow and ſhame, 2 *Sam.* 15. 30. *Ier.* 14. 4.

9 Verſ. 9. *armie*] Hebr. *power*; uſed for an *armie* or *hoſt*, as the Greeke here tranſlateth it; ſo in *verſ.* 17. 28. And here againe is to be underſtood, *they followed and overtooke them*.

10 Verſ. 10. *were ſore afraid*:] or, *feared vehemently*. This was for want of faith and love towards God, *Matt.* 8. 26. 1 *Iohn* 4. 18. But was occaſioned by the ſtraights they now were in: *the congregation of Iſrael was ſhut in, from the foure parts of the world: before them was the ſea, behinde them followed the enemie: and on eath ſide of them were wildernesſes full of fierie ſerpents, which did bite and kill men with their venome*: ſaith the Chaldee paraphraſe upon *Song.* 2. 14.

11 Verſ. 11. *at all*,] or, *none*: a double deniall ſhewing the earneſt paſſion and diſtemperature of their unfaithfull and unthankfull mindes. Of this David ſaid, *they remembred not the multitude of thy mercies, but rebelled at the ſea, at the red ſea: yet he ſaved them for his names ſake*, *Pſal.* 106. 7, 8.

12 Verſ. 12. *Let us alone*,] or, *Ceaſe from us*. They returne to their former rebellious cariage in Egypt, mentioned in *Exod.* 6. 9.

13 Verſ. 13. *feare not*] the Greeke ſaith, *be bold*, (or, *of good comfort*.) *whom yee have ſeene*] or, as the Greeke tranſlateth, *ſo as yee ſee*: meaning, they ſhould ſee them no

more alive, but dead, as *verſe* 30. *not againe ſee*] Hebr. *not adde to ſee.* By theſe promiſes, God would ſtay their murmurings, ſtrengthen their faith, and ſhew his grace to an undeſerving people: for which he is after celebrated, in *Neh.* 9.9. *thou heardeſt their crie by the red ſea.*

14 Verſ. 14. *ſhall hold your peace*] or, *ſhall be ſilent, ſhall ceaſe* from ſpeaking or doing any thing in this battell. The originall word is often uſed for ceaſing to heare or ſpeake, as they that are deafe; but applied alſo to actions, ſignifieth ſilence or ceaſing from deeds, as they that neglect and ſit ſtill, 2 *Sam.*19.11. *Pſal.* 83.2. and 50.3. *Eſa.* 42.14, 15. It may alſo be meant, *hold ye your peace*, that is, *ceaſe* from murmuring againſt God and me.

15 Verſ. 15. *wherefore*] Hebr. *what*, that is, For *what crieſt* thou? God encourageth Moſes to goe on with the worke in hand, which the peoples murmuring began to hinder. So after (in *Exod.*17.4.) he cried unto the Lord, upon the like occaſion. Though here no words of praier be mentioned, yet Moſes might crie unto God by the Spirit, *which maketh interceſſion for the Saints, with groanings which cannot be uttered, Rom.*8.26. The Chaldee paraphraſt turneth it, *I have accepted thy praier: ſpeake to the ſonnes of Iſrael*, &c. as if he had cried out for feare of wrath to come upon them for their ſinne, as they deſerved. So elſewhere another Chaldee paraphraſt (on *Song* 1.9.) more plainly ſaith, *When Pharaoh and his hoſt were drowned, Iſrael alſo had likewiſe periſhed, if Moſes the Prophet had not ſtretched out his hands in praier before the Lord, and turned away the Lords wrath from them.* A like preſervation of them by Moſes praier, is after recorded in *Deut.*9.13, 14.-19, 20.

16 Verſ. 16. *thy rod*] wherewith miracles were done in Egypt, *Exod.*4.2. and 7.9, &c. *the rod of God, Exod.* 17.9. it ſignified the *Word* of God, which is *the rod of his mouth*, wherewith he *ſmiteth* the earth, *Eſa.* 11.4. but *feedeth* his people, *Mic.*7.14. *cleave it*] that is, *forcibly divide*, and (as the Greeke tranſlateth) *rent it.* It is a commandement implying a promiſe.

Verſ. 17. *honoured upon*] or, as the Greeke turneth it, *glorified in Pharaoh*: get me glory and honour upon him. The Lord knew that *they dealt proudly* againſt his people, ſo hee made himſelfe *a name, as* it is *this day, Nehem.* 9.10. 17

Verſ. 19. *the Angell,*] that is, *Chriſt*, called *Jehovah, Exod.* 13.21. So the Hebrew Doctors have acknowledged this Angell to bee *Michael the great Prince, who was made a wall of fire, betweene the Iſraelites and the Egyptians*; *Parke R. Eliezer, chap.* 42. And others of them ſay, *this Angell was (Shechinah) the preſence* (or *Maieſtie*) *of God, and called an Angell and Prince of the world, becauſe the government of the world is by his hand*: *R. Menachem* upon this place. This 19. verſe, and the 20. and 21. following, have every of them in the Hebrew, 72. letters; from which the Hebrew Rabbines have their curious ſpeculations, of ſo many Angels, concurring in this glorious worke of dividing the ſea, and leading Iſrael through it. 19

Verſ. 20. *a cloud and darkneſſe,*] that is, the cloud was thicke and darke to the Egyptians, and *made light* (or illumined) *the night* to the Iſraelites. And ſo the Chaldee paraphraſe, and Thargum Ieruſalemy explaineth it, *the cloud was halfe light, and halfe darkneſſe: the light, gave light unto Iſrael; and the darkneſſe, gave darkneſſe unto the Egyptians.* The Greeke tranſlateth, *and there was darkneſſe and thicke darkneſſe, and the night came.* A like manifeſtation of Gods glorie, the Pſalmiſt celebrateth; *He ſet darkneſſe, his ſecret place; round about him his pavillion: darkneſſe of waters,* (that is, of watrie clouds) *thicke clouds of the skies, Pſalme* 18.12. 20

Verſ. 21. *to goe backe,*] *O ſea what aild thee, that thou fleddeſt? Pſa.*114.5. *The waters ſaw thee o God, the waters ſaw thee, they trembled: the depths alſo were troubled, Pſa.*77.17. This worke of God figured the afflictions of this world, made eaſie for Chriſts people to paſſe thorow by the power of God, *Pſalm.*66.12. *Eſay* 43.2. *eaſt winde*] which being violent, is uſed to denote Gods anger, *Ierem.* 18.17. *Ezek.* 19.12. *Pſal.* 48.8. And of this worke, the Prophet ſaith, was *thy wrath* (Lord) *againſt the ſea?* 21

ſen? Habakkuk 3.8. and David ſaith, *he rebuked the ſea, and it was dried up*, Pſalme 106.9. It figured alſo the power of Gods Spirit, for the ſalvation of his Church by Chriſt, Eſay 11.15. who for the helpe of his people, flieth ſwiftly *on the wings of the winde*, Pſalme 18.11. *dry land*;] *Come and ſee the works of God, he is fearefull in his doing, toward the ſonnes of men; he turned the ſea into dry land*, Pſalme 66.5, 6. *cloven*] or, *forcibly divided, into parts*, as Pſalme 136.13. from which the Iew Doctors teach, that there were 12. according to the number of the 12. tribes of Iſrael: Pirke R. Eliezer, *cap.* 42. and Thargum Ieruſalemy, on Deut. 1, 1.

22 Verſ. 22. *went in*] following the Lord by faith: for he led them *by the right hand of Moſes, with his glorious arme dividing the water before them, to make himſelfe an everlaſting name*, Eſay 63.12. and, *by faith they paſſed through the red ſea as by dry land, which the Egyptians aſſaying to doe, were drowned*, Hebr. 11.29. And in this ſea they were *baptiſed*, 1 Corinth. 10.2. *a wall*] ſtanding up ſtedfaſt, *as an heape*, Pſal. 78.13. ſo they went ſafely: God *led them through the deepe, as an horſe in the wilderneſſe, that they ſhould not ſtumble: as a beaſt goeth downe into the valley, the Spirit of the Lord quietly led* the people, to make himſelfe *a glorious name*, Eſay 63.13,14.

24 Verſ. 24. *watch*,] or *ward, cuſtodie*; ſo called becauſe men kept watch and ward there certaine houres in the night. As here, and in 1 Sam. 11.11. is mentioned the *morning watch*; ſo in Lament. 2.19. *the beginning of the watches*; and in Iudg. 7.19. *the middle watch* is ſpoken of: in Luke 12.38. *the ſecond* and *third watch*; and in Matth. 14.25. *the fourth watch of the night*; which in Mar. 13.35. are named, *evening, midnight, cock-crowing* and *day-dawning*. See alſo after in *verſe* 27. *looked*,] and manifeſted his preſence with Iſrael, and wrath againſt Egypt; for *the clouds ſtreamed downe waters, the skies gave out a ſound; Gods arrowes alſo* (or *haileſtones*) *went abroad, the voice of his thunder was in the aire, lightnings lightned the world, the earth trembled and quaked*, Pſalme 77.18,19. *pillar of fire*,] wherein God did as it were *ride upon his horſes, his chariots of ſalvation*, for his people, Habak. 3.8,9. *troubled the campe*] or *made a tumult in* their *hoſt*; and *terribly ſtrooke them downe*. The Ieruſalemy Thargum here ſaith, God *threw downe upon them pitch, and fire, and haileſtones, and aſtoniſhed the hoſt of the Egyptians*. This word is after uſed, when God promiſeth to deſtroy the Canaanites from before his people, Deut. 7.23. And David in like ſort, celebrateth his victories, ſaying; *he ſent out his arrowes, and ſcattered them: and he hurled forth lightnings, and troubled them*, Pſalme 18.15.

Verſ. 25. *heavily*,] Hebr. *with heavineſſe*: 25
Greeke, *by force*. For the raine and tempeſt ſo ſoftned the ground, that they could drive but ſlowly, and with much adoe. *Egyptians*] Hebr: *the Egyptian ſaid, let me flee*: ſpoken as of one man, to note their joynt conſent. So in *verſ.* 26.

Verſ. 26. *ſhall returne*] the Greeke tranſlateth, *let the water returne and cover the Egyptians*. The word *cover*, is borrowed from *verſ.* 28. This was done with a winde, as before, *verſe* 21. Exod. 15.10. 26

Verſ. 27. *the looking forth*,] or, *turning towards of the morning*, at the day dawning: which time the Scripture noteth, both for judgement upon the wicked, as in this place; and for mercy to the city of God, as in Pſalme 46.6. It was alſo the time of Chriſts reſurrection, Matt. 28.1,2. The like phraſe, is of the evening, in Geneſ. 24.63. *ſhooke off*,] that is, *caſt away, deſtroyed*: ſo this word is elſewhere uſed, Iob 38.13. Nehem. 5.13. Herein God recompenced them, according to their workes: for they had drowned the children of Iſrael in the river, Exod. 1.22. and now they themſelves were drowned in the ſea. This overthrow of the Egyptians, was alſo a figure of Chriſts victory over our ſpirituall enemies, by *ſubduing our iniquities, and caſting all our ſinnes into the depthes of the ſea*, Mic. 7.15.19. 27

Verſ. 29. *walked*] or, *went on dry* land, as before, ſo whiles the waters retired and drowned the Egyptians. Of this miracle Aſaph ſung, O God, *thy way* was *in the ſea, and thy pathes in the many waters; and thy* 29

thy foot-steps were not knowne: thou didst lead thy people like a flocke, by the hand of Moses and Aaron, Psal.77.20, 21. A like marvellous worke, was at the river Iordan, when Israel entred into Canaan, *Ios.3.16.*

30 Vers. 30. *shore.*] Hebr. *lip of the sea.*

31 Vers. 31. *hand,*] that is, *handy worke*; so in *Psalme* 109. 27. the Chaldee translateth it, *the power of the great hand.* *in Iehovah*] the Greeke translateth, *beleeved God:* so in *Genesis* 15. 6. where is shewed, that the Apostles approve the version. *in Moses,*] that is, in the word which Moses taught them from God: as the Chaldee explaineth it, *they beleeved in the word of the Lord, and in the prophesie of Moses his servant.* So in 2 *Chron.* 20. 20. it is said, *beleeve in Iehovah* &c. *beleeve in his Prophets:* and in *Exod.* 19. 9. *that they may beleeve in thee.* It meaneth *trust* or *confidence* in the faithfulnesse of any; as in 2 *Cor.* 2. 3. *Gal.* 5. 10. A like speech is of Sion, in *Esa.* 14. 32. *the poore of his people shall trust in it.* So, in 1 *Sam.* 12. 18. the people feared Iehovah and Samuel. See further in the notes on *Exod.*19.9.

CHAPTER XV.

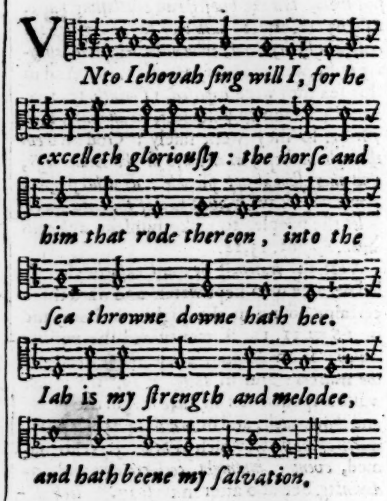
1. The song of Moses and Israel; wherein they celebrate Gods power and grace, for drowning the Egyptians and saving of Israel, in the red sea: 13. for leading his people through the wildernesse. 14. for terrifying the nations round about. 17. for seating his people in Canaan. 20. Marie and the women, answer the men in singing Gods praise. 22. The people in the wildernesse, are brought to bitter waters. 25. a tree sweetneth them. 27 At Elim are twelve wels, and seventie palme trees.

1 THen sang Moses and the sonnes of Israel this song unto Iehovah; and they said, saying; I WILL SING unto Iehovah, for he excelleth gloriously: the horse and his rider hath hee throwne into the sea.

2 Iah *is* my strength and song, and he hath beene to me a salvation: this *is* my God, and I will make him an habitation; the God of my father, and I will exalt him.

3 Iehovah *is* a man of warre: Iehovah *is* his name.

This may be sung also as the 113. Psalme.


V
Nto Iehovah sing will I, for he 1
excelleth gloriously: the horse and
him that rode thereon, into the
sea throwne downe hath hee.
Iah is my strength and melodee, 2
and hath beene my salvation.

This is my God, and for his sake
I will an habitation make;
God of my father is this same,
And I will highly him preferre.
Iehovah is a man of warre: 3
Iehovah his renowmed name.

Charets

4 Pharaohs charets and his hoſt hath he caſt into the ſea ; and the choiſe of his captaines are drowned in the red ſea.

5 The depths have covered them: they ſanke downe into the bottomes as a ſtone.

6 Thy right hand, ô Iehovah, is become glorious in power : thy right hand, ô Iehovah, hath daſhed in peeces the enemie.

7 And in the greatneſſe of thine excellencie, thou haſt overthrowne them that roſe up againſt thee : thou ſenteſt forth thy wrath, *which* did eat them up as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered together ; the flouds ſtood upright as an heape, the depths were congealed in the heart of the ſea.

9 The enemie ſaid, I will purſue, I will overtake, I will divide the ſpoile : my ſoule ſhall be filled with them ; I will draw out my ſword ; mine hand ſhall deſtroy them.

10 Thou didſt blow with thy winde, the ſea covered them ; they ſanke as lead, in the mighty waters.

11 Who *is* like thee amongſt the gods, ô Iehovah ? who *is* like thee, glorious in holineſſe, fearfull in praiſes, doing wonders !

12 Thou ſtretchedſt out thy right hand ; the earth ſwallowed them.

13 Thou leadeſt forth in thy mercie, this people *which* thou haſt redeemed : thou guideſt them in thy ſtrength, unto the habitation of thine holineſſe.

Charets of Phar'oh, and his hoſt, 4
He downe into the ſea hath caſt:
His captaines eke each choſen one,
He did them in the Red ſea drowne.
The deepes them cover'd : they ſanke 5
Into the bottomes, as a ſtone. (*downe*

Thy right hand, ô Iehovah, is 6
Glorious become, in powerfulneſſe:
Iehovah, thou with *thy right hand,*
Haſt daſht in peeces th'enemie.
And in thy great exſellencie, (*ſtand :* 7
Thrown down thems that did thee with-

Thy fervẽt wrath thou forth didſt poure,
Which *them as ſtubble did devoure.*
And waters with thy noſtrils blaſt, 8
Together gathered were ; as heaps
The flouds ſtood upright ; & the deepes
In ſeas heart were congealed faſt.

The enemie ſaid, I will make 9
Purſuit, I will them *overtake,*
I will divide the gotten ſpoile:
My ſoule ſhall be repleniſhed
With them ; my ſword I will unſhead ;
Mine hand ſhall utterly them foile.

Then *with thy wind thou diddeſt blow,* 10
The ſea them cov'red : they ſanke low,
As lead, in waters vehement.
Among the Gods, who is *like thee,* 11
Lord ? who like thee ? in ſanctitee
Glorious, in praiſes reverent ;

Thou doeſt wonders ! Haſt out-ſpred 12
Thy right hãd ; thẽ the earth ſwallowed.
Thou in thy mercy leadeſt on 13
This people which *thou didſt redeeme :*
And *in thy ſtrength thou guideſt* them
Vnto thine holy manſion.

14 The peoples shall heare, *and* be
stirred: sorrow shall take hold on the
inhabitants of Palestina.
15 Then the Dukes of Edom shall be
amazed, the mighty men of Moab
trembling shall take hold upon
them: all the inhabitants of Canaan
shall melt away.
16 Terrour and dread shall fall upon
them; by the greatnesse of thine arme
they shall be as still as a stone; till
thy people passe over, ô Iehovah,
till this people passe over, which
thou hast purchased.
17 Thou wilt bring them in, and
plant them in the mountaine of
thine inheritance, *in* the place, ô
Iehovah, *which* thou hast made for
thee to dwell *in*, *in* the Sanctuarie, ô
Lord, *which* thy hands have esta-
blished.
18 Iehovah shall reigne for ever and
aye.
19 For the horse of Pharaoh went
in, with his charets and with his
horse-men, into the sea, and Iehô-
vah brought againe the waters of the
sea upon them: but the sonnes of Is-
rael went on drie *land*, in the mids of
the sea.
20 And Mary the Prophetesse, the
sister of Aaron, tooke a timbrell in
her hand, and all the women went
out after her, with timbrels, and
with dances.
21 And Mary answered them: SING
ye to Iehovah, for he excelleth glori-
ously, the horse and his rider hath
he throwne into the sea.

The peoples they shall heare & quake: 14
Sorrow shall hold upon them take,
That in Palestina remaine.
The Dukes of Edom shall be then 15
Amazed, Moabs mighty men, (paine.
Take hold on them shall trembling

In Canaan shall melt away
The dwellers all. Fearfull dismay 16
And dread shall fall on thē frō thee:
They shall as still be as a stone,
By thy great arme, till over gone
Thy people, ô Iehovah, be;

Untill this people over past
Shall be, which *purchased thou hast.*
Thou wilt bring in & plant thē sure, 17
In mount of thine inheritance,
In *place* which *for thine habitance*
Thou, ô Iehovah, dost procure:

Even in *the Sanctuarie, Lord,*
Which *thy hāds firmly have prepar'd.*
Iehovah ev'r and aye is king. 18
For Phar'ohs horse, cars and horsemen, 19
Went into sea; Iehovah then
Did the sea waters on them bring:
But goe the sonnes of Isr'el did
Upon drie land, the seas amid.
Vnto Iehovah sing doe yee, 21
For he excels with glorious fame;
The horse and rider on the same,
Into the sea throwne downe hath he.

22 And Moſes removed Iſrael forward from the red ſea; and they went out into the wilderneſſe of Shur: and they went three dayes in the wil-
23 derneſſe, and found no water. And they came to Marah; and they could not drinke of the waters of Marah, for they *were* bitter; therefore the
24 name of it was called Marah. And the people murmured againſt Moſes, ſaying, What ſhall we drinke?
25 And he cried out unto Iehovah; and Iehovah ſhewed him a tree, and he caſt *it* into the waters, and the waters were made ſweet: there he appointed to him a ſtatute and a judgement,
26 and there he tempted him. And he ſaid, If hearkning thou wilt hearken to the voice of Iehovah thy God, and wilt doe that *which is* right in his eyes, and wilt give eare to his commandements, and keepe all his ſtatutes; I will not put upon thee any of the diſeaſes which I have put upon the Egyptians; for I *am* Iehovah,
27 that healeth thee. And they came to Elim, and there *were* twelve Wels of water, and ſeventie palme trees, and they encamped there by the waters.

Annotations.

1 VNto *Iehovah*] that is, unto his praiſe, as David ſaith, *They beleeved in his words, they ſang his praiſe, Pſal.* 106. 12. So the Chaldee beginneth the ſong thus, *We will ſing praiſe and confeſſe unto the Lord.* With this ſong of victory over Pharaoh, the Holy Ghoſt compareth the ſong of thoſe that have gotten victory over the ſpirituall Pharaoh, *the Beaſt* (Antichriſt) when they ſtand by the *ſea of glaſſe mingled with fire*, (as Iſrael here ſtandeth by the red ſea,) *having harps of God*, (as the women here had timbrels, *verſe* 20.) *and they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lambe*, the Sonne of God, *Rev.* 15. 2, 3, 4. *gloriouſly*] or *excellently*; Hebr. *excelling excelleth*; which the Greeke tranſlateth, *is become gloriouſly glorious.* The Chaldee paraphraſeth, *for he excelleth above the excellent, and excellencie is his.*

Verſ. 2. *Iah.*] this is one of the proper names of God, *Pſalme* 68. 5. firſt uſed in this ſong; and ſeldome but in ſongs and pſalmes. The Hebrew *Halelujah*, (that is, *Praiſe ye Iah*) is kept by the Holy Ghoſt in Greeke, *Alleluia*, *Rev.* 19. 1, 3, 4, 6. The memoriall of this name, was kept alſo among the Heathen Romans, who called their greateſt god *Iu-piter*, that is, *Iah father.* The Greeke Bible uſually tranſlateth *Iah Lord*, the Chaldee, *Feare:* and *Thargum Ieruſalemy* on this place expoundeth it, the *Feare of all the world.* Other Hebrewes make it an abridgement of the name Iehovah, and a part of it; *Maimony* in *Ieſudei hatorah, chap.* 6. *S.* 4. ſo it ſignifieth the eſſence or being of God, (as *Iehovah* alſo doth, whereof ſee the notes on *Geneſis* 2. 4.) or, as *Iah* is pronounced with breathing, it may ſignifie God, who *giveth to all, Life and Breath, and all things, Acts* 17. 25. *my ſtrength*] he which giveth me ſtrength, as in *Pſalme* 68. 36. (ſo the Greeke here tranſlateth it *Helper:*) or, he to whom I give ſtrength, that is, ſtrong praiſe; as in *Pſalme* 29. 1. *give ye to Iehovah glorie and ſtrength:* ſo, *out of the mouth of babes and ſucklings, thou haſt founded ſtrength, Pſalme* 8. 3. is expounded by our Saviour, *thou haſt perfected praiſe, Matth.* 21. 16. Howbeit, we may heere retaine the name *Strength*, which the Holy Ghoſt often aſcribeth to God among other his praiſes; as in 1 *Tim.* 6. 16. *to whom* be *honour and ſtrength:* in 1 *Peter* 4. 11. *to whom* be *glory and ſtrength*; and ſundry the like, *Revelat.* 1. 6. and 5. 13. Strength is here and alwaies aſcribed unto God, *for by* his owne *ſtrength ſhall no man prevaile*, 1 *Sam.* 2. 9. *ſong*] or *pſalme, melo-*

die; that is, the argument of my ſong; or, whom I praiſe with Pſalme; ſo the Chaldee tranſlateth it, *my praiſe*: alſo the Greeke in *Eſay* 12.2. though here it turneth it, *my protection*. It is generally all *melodie*, with *voice* of man, *Eſay* 51.3. or inſtruments of muſicke, *Amos* 5.23. Theſe words the Prophets after uſe, when they ſing of Chriſt and of his graces, as *Pſalme* 118.14. and *Eſay* 12.2. where the name *Iehovah* is added, *for Iah Iehovah* is *my ſtrength and ſong*. There immediatly before, he hath reference to Iſraels ſalvation from the Egyptians, *Eſay* 11.15,16. which being by him applied to our ſalvation by Chriſt, ſheweth that *all theſe things happned unto them for types*, as the Apoſtle ſaith, 1 *Cor* 10.11. *and he*] or, *for he*: as, *And he heard*, *Eſay* 39.1. is expounded *For he heard*, 2 *King*. 20.12. *And thou wilt ſave*, 2 *Sam*. 22.28. is *For thou wilt ſave*, *Pſalme* 18.28. *a ſalvation*] or, *for a ſalvation*: that is, *hath ſaved* (*helped* or *delivered*) *me* from mine enemies, who were too ſtrong for me. So this phraſe meaneth, as in 2 *Sam*. 10.11. *If the Syrians be too ſtrong for me, then thou ſhalt be to me a ſalvation*; that is, *ſhalt helpe* or *reſcue mee*. Thus Chriſt is called Gods ſalvation, *Luke* 2.30. becauſe by him God hath *ſaved* and *delivered* us *out of the hands of our enemies*, *Luke* 1.71.74. The Chaldee here paraphraſeth, *he ſaid by his word, and hath beene to me a redeemer*. *an habitation*] or *a comely dwelling*; and ſo, *will dwell* with *him*: the Chaldee explaineth it, *I will build him a ſanctuarie*. Or we may Engliſh it, *I will adorne him*; *will doe him ſeemely honour*; as the Greeke tranſlateth, *I will glorifie him*. *my father*] this the Chaldee expoundeth *my fathers*: it ſeemeth principally to intend Abraham, *the father of many nations*, *Geneſis* 17.5. and with him, Iſaak, Iakob, and the reſt, to whom God gave his promiſes; which now beganne to be performed to their children, *Geneſis* 15.14. *exalt*] with ſong and praiſe, as this word is often uſed in Pſalmes, wherein God his name and actions are extolled, *Pſalme* 30.2. and 118.28. and 145.1. *Eſay* 25.1.

3 Verſ. 3. *man of warre*,] that is, a *noble warriour*: for the word *man*, added to other things, often ſignifieth excellencie: as, *a man of arme*, is *a mighty one*, *Iob* 22.8. *a man of words*, is an *eloquent* perſon, *Exod*. 4.10. And ſo the Chaldee here expreſſeth it, calling him *the Lord*, and *Victour of wars*: and the Greeke, *a breaker of warres*. Now did the Lord *ride* upon his *horſes*, and his *chariots of ſalvation*: his *bowe was made quite naked*; *Habakkuk* 3.8,9. This alſo may have reference to Chriſt, the Conquerour, as *Pſalme* 24.8. *Revel*. 19.11, &c. *Iehovah*] this name among other things, noteth Gods powerfull effecting of judgements upon his enemies, for the ſalvation of his Church; and he is therefore called *Iehovah of hoſts*, *Pſal*. 83.14.-19. and 46.7,8.-12. See the notes on *Gen*. 2.4. and *Exod*. 6.3.

4 Verſ. 4. *the choiſe*] that is, as the Greeke tranſlateth, *his choſen* captaines; meaning the faireſt, beſt and valianteſt; as the Chaldee tranſlateth, *the faireſt*: ſo in *Geneſis* 23.6. Of theſe *captaines*, ſee *Exodus* 14.7. Like triumph ſhall be over the enemies of Chriſt, when all the fowles of heaven ſhall be called to eat the fleſh of Kings, and of Captaines, and of mightie men, and the fleſh of horſes, and of them that ſit on them, &c. *Rev*. 19.17,18.21.

5 Verſ. 5. *as a ſtone*:] that they could not helpe themſelves with ſwimming; neither riſe up any more for ever; as *Ierem*. 51.63,64. So after in *verſe* 10. *they ſanke as lead*. This is remembred in *Nehemiah* 9.11. *their perſecutors thou threweſt into the deepes, as a ſtone into the mighty waters*. A like judgement God will bring upon Babylon, the ſpirituall Egypt; for as *a ſtone* caſt *into the ſea*, ſo *with violence ſhall that great citie Babylon be throwne downe, and ſhall be found no more at all*, *Rev*. 18.21.

6 Verſ. 6. *become glorious*,] or, *wondrous excellent*, *ample* and *magnificent*. It may alſo imply, *is become glorious to me*. So David extolleth the workes of Gods *right hand*, *Pſalme* 118.15,16.

7 Verſ. 7. *againſt thee*,] the Chaldee ſaith, *againſt thy people*: for that which is done againſt them, is againſt God himſelfe, *Zac*. 2.8.

Matth.

Matth.25.45. Act. 9.4. *eat them up*] that is, *devoure* and consume *them*; as the Chaldee explaineth it, *consumed them as the fire* doth *the stubble*. So Gods *wrath* is likened to *fire*, *Psalme* 89.47. and the wicked, to *stubble*, *Esay* 5.24. and 47.14.

8 Vers. 8. *blast*,] or, *spirit*, or *winde of thy wrath*, as the Greeke translateth it: because the Hebrew *Aph*, signifieth both *anger*, and *the nostrils*: and this speech is used in cases of judgement upon Gods enemies, as in *Iob* 4.9. *by the blast of God they perish*, &c. The Chaldee heere translateth, *with the word of thy mouth*. It respecteth Gods command, in *Exodus* 14.26,27. which was performed also by a *winde*; as after *verse* 10. So the Lord will consume Antichrist, *with the spirit of his mouth*, 2 *Thessal.* 2.8. *gathered*] or, *heaped-up*: became as heaps. And this being done with a mighty winde, was with a great noise; to which the Prophet hath reference, saying; *the deepe uttered his voice, and lift up his hands on high, Habakkuk* 3.10. *congealed*,] as ice, frozen, hardned. It may be meant of the seas bottome, which being muddy and soft, was hardned, that they went as on dry land. He *led his people through the deepe, as an horse in the wildernesse*, *Esay* 63.13. Some understand it of the waters, that they were congealed as ice. *the heart*] that is, the *mids*, or *deepe* of the sea, so *Psalme* 46.3. *Ezek.* 28.2. And now, *the channels of waters were seene, and the foundations of the world were revealed*: at the rebuke of the Lord, at the breath of the winde of his anger; as David singeth for his victories, *Psalme* 18.16.

9 Vers. 9. *divide the spoile*] which is done after victory, *Luke* 11.22. and with joy, *Esay* 9.3. Thus the enemie vainely promised themselves the victory: so in *Iudg.* 5.30. *soule*,] that is, *lust*, or, *will*: so in *Psal.* 27.12. and 41.3. and 78.18. *destroy them*] or, *repossesse them*: for so the originall is used sometime for *destroying* or *disinheriting*; as *Numb.* 14.12. sometime for *causing to inherit*, or *taking possession*, *Numb.* 14.24. The Chaldee here translateth it, *destroy*: the Greeke, *have dominion*, (or *Lord over them*) The Egyptians *came out as a whirlewinde to scatter* Israel: *their rejoycing* was *even to devoure the poore, in secret*, *Hab.* 3.14.

Vers. 10. *blew*;] the Chaldee translateth it, *thou didst say with thy word*. Of this *winde* there was no mention in *Exod.* 14.27. but it is gathered from *verse* 21. where the Lord, by *a strong east winde, caused the sea to goe backe*. *covered them*] God *made the waters of the red sea to flow over their faces, as they pursued after* Israel, *Deuteronomie* 11.4. *the waters covered the distressers* of Israel; *not one of them was left*, *Psalme* 106.11. And heere God *brake the heads of the Dragons, in the waters: the heads of Leviathan*, *Psal.* 74.13,14. 10

Vers. 11. *the Gods*,] or, *the Mighties*, *the Potentates*: so the Princes of the world are called, *Psal.* 82. and 89.7. *wonders*] or *marvels*: so the Greeke also and Chaldee translateth it: the Hebrew being singular, *a wonder*, or *miracle*: but one is often put for many, as is noted on *Gen.* 3.2. So in *Psal.* 78.12. 11

Vers. 12. *the earth*,] in the bottome of the sea: so Ionas in the sea, said *the earth with her bars was about me for ever*, *Ion.* 2.6. 12

Vers. 13. *leadest*,] to wit, *softly* or *quietly*, as a flocke is led: this was done by the pillar of the cloud and fire; also by the hand of Moses and Aaron, but ascribed to God as the principall; even as in *verse* 12. God is said to *stretch out* his hand, which was ministerially done by Moses, *Exodus* 14.26. So in *Psalme* 77.21. *thou didst leade thy people like a flocke, by the hand of Moses and Aaron*. *habitation of thine holinesse*] in Greeke *thine holy lodging* (or *mansion*): It is a continuance of the former similitude of a shepherds lodge or habitation, which is in pleasant pastures to feed & give rest to his flocke; as, *in all the cities thereof*, shall be *an habitation of shepherds, causing their flocks to lie downe*, *Ier.* 33.12. It meaneth the land of Canaan, where God would give his people rest, & feed them with his Word. So when God promiseth to returne them out of Babylon, he useth this word, *I will bring Israel againe to his habitation, and he shall feed*, &c. *Ier.* 50.19. and in that land Ierusalem was as the fold of the flocke, and 13

is called *a quiet habitation*, *Esay* 33. 20. The fulfilling of this propheſie, is celebrated by Aſaph, ſhewing how God made his people to goe forth like ſheepe, and guided them like a flocke in the wilderneſſe; and led them on in ſafety, and they dreaded not: but the ſea covered their enemies. And he brought them to the border of his Holineſſe, to that mountaine which his right hand had purchaſed, *Pſal.* 78. 52, 53, 54.

14 Verſ. 14. *ſtirred*,] with feare, or anger: both which doe ſtirre the minde and body, and cauſe it to quake and tremble: and theſe were in the peoples hearing of Gods works for Iſrael, *Deut.* 2. 25. *Ioſ.* 2. 10, 11. *Numb.* 20. 18. 20. and 22. 3: 6. The Greeke heere tranſlateth it, *angrie*.

15 Verſ. 15. *amazed*] or *ſuddenly troubled*: it implieth both *feare* and *haſte*; and ſo the Greeke tranſlateth it *haſten*. See this fulfilled in *Deut.* 2. 4. and of Edoms *Dukes*, ſee *Gen.* 36. *take hold*] that is, *they ſhall greatly tremble*. For paſſions of the minde, feare, trembling, aſtoniſhment, and the like, are ſaid to *take hold*, or *fall* upon men, when they are overcome by them. In *Luke* 5. 26. it is ſaid, *amazement tooke all*; which in *Mar.* 2. 12. is expounded, *all were amazed. melt*,] that is, *faint* with feare: as was accompliſhed *Ioſ.* 2. 9, 10, 11. and 5. 1. A ſimilitude whereby the heart is likened to *waxe*, which melteth with feare, as wax with fire, *Pſalme* 22. 15. and 68. 3.

16 Verſ. 16. *terrour*;] this alſo is ſignified in *Deut.* 2. 25. and 11. 25. Thargum Ieruſalemy expounds it *the terror of death*: which phraſe David uſeth in *Pſalme* 55. 5. *terrours of death are fallen upon me*. The Hebrew *emathah*, hath here a letter added in the end, to denote the exceſſe of feare, *great terrour*. This, though it was in reſpect of the people, as it is ſaid, *your terror is fallen upon us*, *Ioſ.* 2. 9. yet proceeded it from God, as he ſaith, *I will ſend my terrour before thee*, *Exod.* 23. 27. *purchaſed*] or *gotten*, *bought*, and *poſſeſſeſt*. The Hebrew *Kanah* ſignifieth to get either by generation, as *Gen.* 4. 1. or by buying and purchaſing, whereby it becommeth ones owne poſſeſſion, *Gen.* 25. 10. *Exod.* 21. 2. All are in God, creating, redeeming, and regenerating his people in Chriſt. So Moſes elſewhere ſaith, *Is not he thy father that hath gotten* (or *bought*) *thee? Deut.* 32. 6. and Aſaph ſaith, *Remember thy congregation which thou haſt purchaſed*, *Pſal.* 74. 2. and the Apoſtle ſpeaketh of ſuch as *deny the Lord that hath bought them*, 2 *Pet.* 2. 1. The Chaldee here tranſlateth it, *redeemed*, as in *verſ.* 13.

Verſ. 17. *plant*,] that is, give them a ſetled dwelling: a ſimilitude from the vine tree, as *Pſal.* 80. 9. and 44. 3. *mountaine*] that is, mountany countrey; ſuch as Canaan was, *Deut.* 11. 11. and in ſpeciall, Mount Sion, where the Temple was after builded. This land and Sanctuarie, did alſo figure heaven, as is noted on *Gen.* 12. 5. and *Exod* 25. 8. So the Hebrew Doctors ſay here, the *Sanctuarie*, *ſignifieth the Ieruſalem which is above*. *R. Menachem* on *Exod.* 15. 17

Verſ. 18. *and aye*,] or, *and yet*: in this world, and that which is to come: as the Chaldee explaineth it, *for ever*, *and for ever and ever*. God is ſaid to *reigne* or *be King*, when he manifeſteth his power and goodneſſe, in ſubduing his enemies, and ſaving his people. So after Antichriſts overthrow, *voices in heaven doe ſay*, *The kingdomes of this world are become* (the kingdomes) *of our Lord, and of his Chriſt*; *and he ſhall reigne for ever and ever. We give thee thankes ô Lord God almighty*, &c. *becauſe thou haſt taken to thee thy great power, and reigneſt*, *Rev.* 11. 15. 17. 18

Verſ. 20. *Marie*] in Hebrew *Mirjam*, in Greeke *Mariam*: which was alſo the name of the mother of Chriſt, *Matth.* 1. 16. This *Marie the propheteſſe*, was one of the three principall guides, which God ſent before his people; which mercy is remembered in *Mich.* 6. 4. *I ſent before thee*, *Moſes*, *Aaron*, *and Marie*. 20

timbrell,] ſee the notes on *Gen.* 31. 27. Theſe and other inſtruments were uſed not only in civill mirth, but in ſpirituall joy, and thankſgiving unto God: as here, ſo in *Iudg.* 11. 34. 1 *Sam.* 18. 6, 7. 2 *Sam.* 6. 5. propheſied alſo of, in *Ier.* 31. 4. *O Virgin Iſrael thou ſhalt againe be adorned with thy timbrels*, &c. *dances*] or, *flutes*, as the word ſometime ſignifieth, *Pſal.* 150. 4. and 149. 3. but the Greeke and Chaldee

dee translate it here, *dances*: which were wont to be used religiously, as *Iudges* 21.21. *Ier.* 31.4.14.

21 Vers. 21. *them:*] that is, *the men*, to whom the word in the originall, plainly hath reference. Wherefore her words answer to theirs in *verse* 1. which it may be also she repeated at the end of every verse of the foresaid song, as the 136. *Psalme* repeateth in every verse, *for his mercie endureth for ever.* So also in 2 *Chron.* 5. 13.

22 Vers. 22. *of Shur,*] called also, *the wildernesse of Etham, Numb.* 33. 8. *Exodus* 13.20. Of *Shur*, see *Gen.* 16. 7. *three daies*;] so long a journey they requested of Pharaoh, *Exod.* 3. 18. and now found it full of wants and tentations. So after, in *Numb.* 10.33.

23 Vers. 23. *Marah,*] that is, by interpretation *Bitternesse*: so called of the bitter waters. Which the Israelites not being able to drinke, leade us to consider the nature of afflictions; both spirituall by the terrors of the Law, upon the consciences of sinners; and other tentations, wants, and earthly miseries, all which are bitter as wormwood, and sorrowfull to the flesh, *Lament.* 3. 15. *Psalme* 80. 6. *Mar.* 10. 38. and 14. 36. *Hebr.* 12. 11.

was called] so the Greeke also translateth the Hebrew phrase *he called*: which may intend chiefly Moses, who called it so: or, *he*, that is, *every one* called it. So where it is said, in 2 *Sam.* 5. 9. *he called*: in 1 *Chron.* 11. 7. it is said, *they called.* See the notes on *Gen.* 16.14.

11 1 25 Vers. 25. *a tree,*] the Ierusalem Thargum saith, *and Moses prayed before the Lord, and the Word of the Lord showed him the tree Ardiphne.* This is said to be *a tree that hath flowers like lilies, but very bitter*: *Elias* in *Lexico Chald.* It seemeth to figure out the Tree of Christ, the Crosse; whereby the bitternesse of our afflictions, (likened to waters, *Psal.* 69. 2.) is turned into sweetnesse and joy, *Galath.* 3. 13. 1 *Pet.* 2. 21.24. 2 *Cor.* 1.5.7. 10. *Rom.* 5.3. and 6.3,4. So Eliseus healed evill waters with *salt*, 2. *Kng.* 2. 21. The Hebrew Doctors, (in *Thanchuma*,) upon this, say; *It is the manner of the blessed God, to make that which is bitter, sweet, by that which is bitter.* Some thought, the wood it selfe had this vertue to sweeten the waters:

of whose minde was *Iesus the sonne of Syrach*, saying, *Was not the water made sweet with wood, that the vertue thereof might be knowne? Eccles.* 38. 5. Others expound it mystically, of *the tree of life, which removed Satan away*: as *R. Menachem* on this place sheweth. *he appointed to him,*] or *he* (meaning *God*) *imposed upon him*, that is, upon Israel, the people, spoken of as one man. *tempted him,*] meaning Israel: whom God tempted or proved by this affliction, as by other the like afterward, *to know what was in their heart*, and *to doe them good at their latter end*; as *Deut.* 8.2.15,16.

Vers. 26. *right*] or, *pleasing*; for so the phrase also signifieth, 2 *Sam.* 19.6. and so the Greeke translateth it here: and the Holy Ghost useth the like, in 1 *Iohn* 3. 22. *Whatsoever we aske, we receive of him, because we keepe his commandements, and doe those things that are pleasing in his sight.* This is often mentioned in the scriptures; see *Deut.* 6.18. *diseases,*] or, *sicknesses*: the plagues of Egypt, threatned to the transgressors, in *Deut.* 28. 27. 60. So Gods blessings, under the name of health and welfare, are promised to the keepers of his Law, *Prov.* 3. 7, 8. and 4. 22. *Psal.* 103. 3. *healeth*:] this word is applied to the soule as well as to the body: and implieth the forgivenesse of sinnes: as *heale my soule, for I have sinned against thee, Psalme* 41. 5. And Christ when he *healed diseases, forgave sinnes* also, *Matth.* 9.2.6. and *healing* of men, *Mat.* 13.15. is expounded to be *forgiving of their sinnes, Marke* 4.12. 26

Vers. 27. *palme trees,*] or, *date trees*: which are upright and tall of stature, beare sweet fruits, the leaves alwaies greene and flourishing, good for shadow, *Song.* 7.7,8. *Leuit.* 23.40. *Psal.* 92.13. To beare the branches of this tree, is a signe of victory over afflictions, *Rev.* 7.9. The number of 12. *wels*, and 70. *palme trees*, the Ierusalemy Thargum maketh answerable to the 12. *tribes of Israel, and the* 70. *Elders of the Synedrion*, mentioned in *Gen.* 49. 28. and *Num.* 11. 16. It accordeth also to the number of 70. soules of Israel, that came into Egypt, *Gen.* 46.27. Likewise to the 12. Apostles, and 70. Disciples of Christ, *Luke* 9. 1. and 10. 1. *Rev.* 21. 12.14. 27

CHAP.

CHAPTER XVI.

1. The Iſraelites come to the wilderneſſe of Sin. 2. They murmur for want of bread. 4. God promiſeth them bread from heaven. 11. Quailes are ſent, 14. and Manna. 16. The ordering of the Manna. 25. It was not to be found on the Sabbath. 32. An Omer of it is kept for the generations following.

1 AND they journeyed from Elim; and all the congregation of the ſonnes of Iſrael came unto the wilderneſſe of Sin, which *is* betweene Elim and Sinai, in the fifteenth day of the ſecond moneth after their departing out of the land of Egypt.
2 And all the congregation of the ſons of Iſrael murmured againſt Moſes and againſt Aaron in the wilderneſſe.
3 And the ſons of Iſrael ſaid unto them, O we wiſh we had died by the hand of Iehovah, in the land of Egypt, when we ſate by the fleſh pots, when we did eat bread to the full: for ye have brought vs forth into this wilderneſſe, to kill this whole aſſemblie with hunger.
4 And Iehovah ſaid unto Moſes, Behold, I *will* raine unto you bread from the heavens; and the people ſhall goe out and gather a dayes portion in his day, that I may prove them, whether they will walke in my Law, or not.
5 And it ſhall be, in the ſixt day, then they ſhall prepare that which they bring in, and it ſhall be twice ſo much as they gather day *by* day.
6 And Moſes and Aaron ſaid unto all the ſonnes of Iſrael, *In* the evening then ye ſhall know that Iehovah hath brought you out from the land of Egypt.
7 And *in* the morning, then ye ſhall ſee the glory of Iehovah, for that he heareth your murmurings againſt Iehovah: And what *are* we, that ye murmure againſt us?
8 And Moſes ſaid, (*This ſhall be*) when Iehovah *ſhall* give unto you in the evening fleſh to eat, and bread in the morning to the full: for that Iehovah heareth your murmurings, which ye murmure againſt him: and what *are* we? your murmurings *are* not againſt us, but againſt Iehovah.
9 And Moſes ſaid unto Aaron, Say unto all the congregation of the ſons of Iſrael, Come neere before Iehovah: for he hath heard your murmurings.
10 And it was, as Aaron ſpake unto all the congregation of the ſonnes of Iſrael, and they looked toward the wilderneſſe, that behold the glory of Iehovah appeared in the cloud.
11 And Iehovah ſpake unto Moſes, ſaying,
12 I have heard the murmurings of the ſons of Iſrael: Speake unto them, ſaying, Betweene the two evenings ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* Iehovah your God.
13 And it was in the evening, that the Quailes came up, and covered the campe; and in the morning there was a dew that lay round about the campe.
14 And the dew that lay went up, and behold, upon the face of the wilderneſſe *was* a ſmall round thing, ſmall as

as the hoare frost on the earth.
15 And the sons of Israel saw *it*, and said *each* man unto his brother, It *is* Manna; for they knew not what it *was*: and Moses said unto them, This *is* the bread which Iehovah hath given you to eat.
16 This is the thing which Iehovah hath commanded; Gather ye of it, *every* man according to his eating; an Omer for a head, *according to* the number of your soules; ye shall take *every* man for *them* which *are* in his tent.
17 And the sonnes of Israel did so; and they gathered, *both* he that did *(gather)* more, and he that did *(gather)*
18 lesse. And they did mete *it* with an Omer; and he that had *gathered* much, had nothing over; and he that had *gathered* little, had no lacke: they gathered, *every* man according
19 to his eating. And Moses said unto them, Let no man leave of it till
20 the morning. And they hearkned not unto Moses, but *some* men left of it untill the morning, and it bred wormes, and stanke: and Moses was
21 wroth with them. And they gathered it morning by morning, *every* man according to his eating: and when the Sunne waxed hot, it
22 melted. And it was in the sixt day, they gathered twice so much bread, two Omers for one *man*: and all the rulers of the congregation came, and
23 told Moses. And hee said unto them, This *is that* which Iehovah hath spoken, To morrow *is* the sabbatisme, the Sabbath of holinesse to Iehovah; bake that which yee will bake, and seeth that which yee will seeth; and all that remaineth over, lay up for you, for a reservation untill the morning. And they laid it
24 up untill the morning, as Moses commanded; and it did not stinke, neither was there a worme therein.
25 And Moses said, Eat that to day, for it *is* the Sabbath to day unto Iehovah: to day ye shall not finde it in
26 the field. Six dayes ye shall gather it; but in the seventh day, the Sabbath, in it there shall be none. And
27 it was, in the seventh day *some* of the people went out to gather, and they
28 found none. And Iehovah said unto Moses, How long refuse yee to keepe my commandements, and my
29 lawes? See, because Iehovah hath given you the Sabbath, therefore he giveth you in the sixt day the bread of two dayes: abide ye *every* man in his place; let no man goe out of his
30 place in the seventh day. And the
31 people rested in the seventh day. And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers with honey.
32 And Moses said, This *is* the word which Iehovah commandeth: Fill an Omer of it, for a reservation for your generations, that they may see the bread which I have given you to eat in the wildernesse, when I brought you forth from the land of
33 Egypt. And Moses said unto Aaron, Take thou one *golden* pot, and put there an Omer full of Manna, and lay it up before Iehovah, for a

reſervation for your generations.
34 As Iehovah commanded unto Moſes, ſo Aaron laid it up before the
35 Teſtimonie, for a reſervation. And the ſons of Iſrael did eat Manna forty yeeres, untill they came to a land inhabited: they did eat Manna untill they came unto the border of the
36 land of Canaan. Now an Omer is the tenth *(part)* of an Ephah.

Annotations.

1 OF *Sin*] after they had beene againe by *the red ſea*; which iourney here omitted, Moſes expreſſeth in *Numb.* 33. 10,11. It had the name of *Sin* a ſtrong citie of Egypt, neere which this wilderneſſe lay, *Ezek.* 30. 15, 16. The wilderneſſe whereinto God brought his people, was a place of great wants and afflictions, as is noted on *Exod.* 3. 18. therein God tried their faith and patience, and *ſuffred their manners forty yeeres, Act.* 13. 18. It figured the peoples of the world, through whom God leadeth his Church; as it is ſaid, *I will bring you into the wilderneſſe of the peoples, and there will I pleade with you face to face, as I pleaded with your fathers, in the wilderneſſe of the land of Egypt, Ezek.* 20. 35, 36. *Sinai*] the mount called alſo *Horeb*, where the Law was given; ſee *Exod.* 3. 1. and 19. 1. 18. *after*] or, *from their departing*: ſo an whole moneth, they lived of their proviſion brought out of Egypt: which being ſpent, they murmure. Here the Hebrew *letſeth*, *of departure*, is put for *miſſeth*, *from* or *after their departure*: ſo in *Exod.* 19. 1. *Numb.* 33. 38. *Ezr.* 3. 8. The Scripture ſometime ſheweth this, as *la'eketh*, 1 *Kings* 12. 24. is explained *milleketh*, *from going*, 2 *Chron.* 11. 4.

3 Verſ. 3. *O were ſh*] Hebr. *who will give*, which is a wiſh, *oh that ſome would give us*, *that God would grant*; namely, to have one requeſt, as is explained in *Iob* 6. 8. *by the hand*;] the Chaldee ſaith, *by the word*: the Greeke explaineth it, *ſmitten of the Lord*. This was in them a deſperate unthankfulneſſe, with contumelious cariage againſt God and his miniſters: and is written for an enſample to us, not to doe the like; as 1 *Cor.* 10. 10, 11. So they murmured againe, *Numb.* 14. 2. *this whole aſſemblie*] or, *all this Church*. The wilderneſſe whereinto God brought his people, was *a land of drought, and of the ſhadow of death; a land that no man paſſed through, and where no man dwelt, Ier.* 2. 6. They that wandred there, *hungrie and thirſty, their ſoule fainted in them, Pſalme* 107. 5. There the Lord *afflicted* Iſrael, and *ſuffered them to hunger*, that he might prove them, and doe them good at their latter end, *Deut.* 8. 3. 16. But as yet, this generation had *not prepared their heart aright, and their ſpirit was not faithfull with God, Pſal.* 78. 8.

Verſ. 4. *bread*,] *Manna, the wheat of heaven*, whereof they made themſelves *bread* or meat, *Pſal.* 78. 24. 4
portion,] Hebr. *word*: put for any *thing*: and here for the portion of meat by the day. Whereby God taught them alſo, to take no thought for the morrow, what they ſhould eat or drinke; as *Mat.* 6. 31. 34. *prove them*] or *tempt them*, Heb. *him*, meaning *the peoples*, ſpoken of as of one man. Therefore the ſcripture uſeth theſe indifferently, as is ſhewed on *Geneſ.* 22. 17. And this end of *proving* (or *tempting*) the people, is alſo mentioned in *Deut.* 8. 2. *Exod.* 15. 25.

Verſ. 5. *then they ſhall*] Hebr. *and they ſhall prepare*. This is meant of every ſixt day, the evening of the Sbbath; then were they to make ready their foode, that there might be no working, or fire kindled on the Sabbath day: as *verſe* 23. and *Exod.* 35. 3. *day* by *day*,] that is, *daily*: ſee *Gen.* 39. 10. 5

Verſ. 6. *Iehovah hath brought*] and not we of our ſelves, as was objected, *verſe* 3. So he aſſureth them (by the miracle of Quailes which God would give) that their calling into that place and ſtate, was of the Lord. 6

Verſ. 7. *the glorie*] a viſible ſigne of Chriſts glorious preſence among them, appearing in the cloud; as *verſe* 10. to aſſure them, 7
that

that the Lord was with them in the midſt of all their wants: (whereof they alſo doubted now, as againe afterward, in *Exod.*17.7.) and that he heard their murmurings. By ſuch apparitions God uſed to repreſſe the peoples tumultuous rage, *Num.*14.10. and 16.42. and 12.5. But when hee withdrew the cloud, it was a ſigne of his face and favour withdrawn from them, *Exod.*33.7,9,10. Or by *the glorie of Iehovah*, may be meant that glorious worke of his, the Manna which they ſaw in the morning, *verſe* 15. So Chriſts divine worke, in raiſing Lazarus from the dead, is called *the glory of God*, *Iohn* 11.40. So *glory* is uſed for glorious works, in *Numb.*14.21.22.

8 Verſ. 8. *This ſhall be,*] or, underſtand from *verſe* 6. *ye ſhall know this.* Such wants are often to be ſupplied, as in *Exod.* 4.5. *not againſt us,*] to wit, *us onely*, or, us ſo much as againſt the Lord: for it was alſo againſt them, *verſe* 2. The like ſpeech is in 1 *Sam.*8.7. *Iohn* 12.44. See alſo *Gen.* 32.28. *againſt Iehovah,*] the Chaldee expounds it, *againſt the word of the Lord.*

9 Verſ. 9. *before Iehovah*] that is, aſſemble together before the cloud: wherein Iehovahs glorious preſence was manifeſted, *verſe* 10. So Vzzah *died before God*, 1 *Chro.* 13.10. that is, *by the Arke of God*, 2 *Sam.*6.7. And the commandement to *appeare before the Lord Iehovah*, *Exod.*23.17. was at the place which he did chuſe to put his name there; namely, the Tabernacle, or Temple, *Deut.* 12.5,6. *Leuit.*17.4,5. 1 *King.*14.21.

10 Verſ. 10. *the wilderneſſe*] where the cloud went before the people to guide them, *Exod.* 13.21.

12 Verſ. 12. *between the two evenings,*] *towards eventide*, as the Greek explaineth it: ſee *Exo.* 12.6. The *Quailes* came at evening, for naturally they flew in the day time over the ſea, and came to land towards even: ſee *Num.*11.31. And *Manna* came at morning, becauſe it fell with the morning dew. The Quailes are not in Scripture noted to be a *ſpirituall meat*, as was the *Manna*, 1 *Cor.*10.3. the fleſh therefore which was to fill their bellies came towards night, the time of darkneſs: but the bread of heaven came in the morning, which uſually ſignifieth the time of grace from the Lord, *Pſal.*30.6. and 143.8. *Lam.*3.22,23. *filled with bread,*] meaning with *Manna*, a figure of Chriſt, the Bread of life that came downe from heaven, *Iohn* 6.48.58. Vnto this ſpeech Moſes ſeemeth to have reference, in *Pſal.*90. 14. *Fill us in the morning with thy mercy.*

Verſ. 13. *the quailes,*] Hebr. *the quaile:* put for a multitude of quailes: (as *frog*, for *frogs*, *Exod.* 8.6.) A like miracle God wrought for them about a yeare after this, *Num.*11.31. This David rehearſeth, in *Pſal.* 105.40. *they asked, and he brought the Quaile.* 13

that lay,] or, *that lay poured out:* Hebr. *a bed* (or, *an effuſion*) *of dew:* the Chaldee tranſlateth *a deſcenſion of dew*, that is, *dew which deſcended* or *fell downe*; which agreeth with *Numb.* 11.9. And the Pſalmiſt ſaith, *God opened the doores of heaven and rained upon them Manna*, *Pſalm.*78. 23,24. The *dew* is often uſed to ſignifie the bleſſing and favour of God, as *Geneſ.* 27.28. *Iob* 29.19. *Eſa.*26.19. *Hoſ.*14.6. *Mich.*5.7. *Zach.* 8.12. and in myſticall ſpeech of the birth of Chriſt, (figured by this *Manna*) the *dew* is mentioned, *Pſal.*110.3. And as the preaching of the Word is likened to the *dew*, *Deut.*32.2. ſo Manna falling in and with the dew, figured Chriſt given unto us by the preaching of the Goſpell, *Rom.*1.16,17. and 10.8.14. *Gal.*3.1,2. The Hebrew Doctors ſay of the *dew*, that *the holy bleſſed God will raiſe up the dead unto life therewith, in the time that is to come: and that is the Manna prepared for the juſt in the world to come.* R. *Menachem* on *Exod.*16.

Verſ. 14. *went up,*] into the ayre, vaniſhing with the heat of the Sun. So *going up* is uſed for *going away*, or vaniſhing, in *Ierem.* 48.15. *round-thing,*] or *bare thing*, as the Chaldee tranſlateth it, *pilled.* The Greeke ſaith, *like coriander*; according to *verſe* 31. So that the Manna was covered, and as it were hidden with the dew upon it, till it aſcended, and lay alſo upon dew under it, *Numbers* 11.9. to which it ſeemeth the Scripture hath reference, when it promiſeth *Manna that is hid*; *Reuelat.* 2.17. 14

Manna,] ſo the Chaldee and the Holy Ghoſt in Greeke calleth it, *Iohn* 6.31. of the Hebrew *Man*, which by interpretation ſigni-

fieth *a prepared* (or *distributed*) *portion*: for it was a ready meat to eat as it was gathered, if they would, or to beat, grind and bake, as the people liked, *Num.*11.8. And the Iew Doctors, some of them so explaine it, calling it *Angels food; a prepared bread sent from heaven, without* mens *labour, able to content every mans delight, and agreeing to every taste, Wisd.*16.20. Others, as the *Lxxij.* Greeke interpreters, *Philo.b.2. of the Allegories of the Law, R. Solomon*, &c. and others translate it, *What is this?* because (as Moses saith) *they knew not what it was.* The *Manna* whereof *Galen* and other Physitians write, and which at this day is used for medicine, not for meat, differeth in many things, from this Manna which God gave unto Israel every day, the space of 40. yeares, till they came into the land of Canaan, *Ios.* 5.12. God by it both fed their bodies and soules, teaching them hereby, *that man liveth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, Deut.*8.3. and it was *a spirituall meat*, 1 *Cor.*10.3. and a figure of Christ, the true Bread, whom the Father hath given us from heaven, *Iohn* 6.31,32,48, 49,51. and of the spirituall comforts which Christ filleth his people with, *Revelat.*2.17. And so the Iewes (though now ignorant of this grace) have heretofore acknowledged it to be a figure *of the food of just men in the world to come*; *R. Isaak* on *Gen.*1. and *R. Menachem* on *Exodus* 16. See more in *Num.*11.7,8. *Psal.* 78.23-25.

16 Vers. 16. *an Omer,*] or *Gomer*, as the Greek calleth it *Gomor*: the tenth part of an Epha, or bushell; see *verse* 36. *an head*] or *skull, poll*: that is, *for a person*; the head being put for the whole man. So in *Exod.*38.26.

17 Verse 17. both *he that did* gather *more,*] or *some did* gather *more, and some lesse*: but the former exposition the Greeke followeth, here and in the 18. *verse*, which the Apostle also approveth, 2 *Cor.*8.15.

18 Verse 18. *nothing over,*] to wit, besides an Omer full for a man, according to the number of persons in his familie: and so there was an equalitie both for poore and rich; and hereupon the Apostle gathereth a reason to perswade unto liberality, and communication of Gods blessings one with another, 2 *Cor.*8.14,15. It figured also the equall portion which all sorts of beleevers have in Christ our heavenly Manna, *Galat.*3.28,29. 2 *Pet.*1.1.

Verse 20. *it bred,*] Hebr. *wormed wormes*, 20
that is, bred abundantly, or crawled full of wormes. This miraculous judgement God shewed for their unbeleefe, curiositie, and disobedience; and taught them to be contented with things present, without covetous caring for the morrow; as *Heb.* 13.5. *Mat.*6.31.34. Compare also the law of the Passover, whereof nothing might bee left till the morning, *Exod.*12.10. Iesus said unto the Iewes, *Moses gave you not the bread from heaven, but my Father giveth you the true Bread from heaven, Ioh.*6.32. so Manna was but a shadow and figure, which when the truth is come by Christ, is (as all other shadowes) become vaine and unprofitable, to the corruption and hurt of those that retaine them, *Col.*2.16,17. *Gal.*4.9,10,11. *Heb.*13.10.

Verse 21. *and when,*] or, *for when the Sunne* 21
waxed hot, and so heated the Manna, *it melted*; therefore they were to gather it in the morning: whereby God taught them diligence to provide for the food of their bodies and soules, whiles they had time and meanes. Compare *Pro.*10.4,5, and 6.6.8. *Ioh.*12.35. *Gal.* 6.10. The like here followeth, for no Manna to be found on the Sabbath day, *verse* 25,26.

Vers. 23. *Sabbatisme,*] that is, *rest*, or *cessa-* 23
tion: but as the Hebrew *Shabbath*, is retained by the holy Ghost in Greeke, *Sabbaton*, *Mat.* 12.5.8. so the Hebrew *Shabbathon*, (here used) is by the Apostle *Sabbatismos*, a *sabbatisme*, in Hebr.4.9. by interpretation, *a Rest*, whereof see *Gen.*2.2. Hereby it appeareth, that the keeping of the Sabbath was before the Law given at mount Sinai, *Exod.*20. *of holinesse*] that is, *an holy Sabbath*: and both these joyned together, signifie an exact and carefull rest. So *Exodus* 35.2. *Levit.*23.3. *for a reservation*] that is, *to be reserved* or *kept*: so in *verse* 32,33,34.

Vers. 25. *eat that to day,*] as they that la- 25
boured in the sixt day, had what to eat on the Sabbath: so they that in this life (whiles God

God giveth time to worke,) doe labour in Christ, shall have in the life to come, the fruition of their labours, with eternall rest in heaven, *Iohn* 6.27.29.58. *Gal.*6.7.10.

26 Vers. 26. *there shall be none*] This life and world is the time and place of working; the world to come is for reward; when it will be too late to seeke for Manna, if wee have gathered none before, *Mat.* 25.8,9,10. And thus the Hebrewes of old understood this figure, saying; *As in the six dayes a man must prepare for the Sabbath, both in respect of food and of worke: so if a man prepare not aright his workes in this world, hee shall have nothing to eat in the world to come.* Againe they say, *The Sabbath, in it there shall be none, Exod.*16. *this signifieth the world which shall be all Sabbath; for there shall be there no doing of the Law, but receiving of reward; as our Doctors of blessed memory have explained it, Who so laboureth in the evening of the Sabbath, he shall eat in the Sabbath. R. Elias, in Sepher reshith chocmah, treat. of Holinesse, cap.* 2. *folio* 194. *b.*

29 Vers. 29. *Out of his p'ace*] The Sabbath was sanctified with *an holy convocation*, or assembling of the people in Synagogues, *Levit.*23. 3. *Acts* 15.21. This *place* therefore whereto God restraineth them, was not their private tents, but the camp of Israel: out of which they might not goe on the Sabbath. From hence the Hebrewes gathered a generall prohibition of going out of towne on such dayes; and held it unlawfull to travell beyond the suburbs of any citie, which suburbs they set to be *two thousand cubits*, from the Law in *Numb.*35.5. and a like space was betweene the Arke of God and the people, at their passage over Iordan, *Ios.*3.4. The Chaldee paraphrase on *Ruth* 1.16. (in the Masorites Bible,) saith, *Naomi said unto Ruth, wee are commanded to keepe the Sabbaths and good dayes,* (that is, feasts,) *and not to goe above two thousand cubits.* The like measure is set in the *Bab. Thalmud*, in *Erubin, chap.* 4. And *R. D. Kimchi* in his annotations on *Eze.*48.7. saith, *two thousand cubits are a mile*; meaning an Italian (or English) mile. Hereupon in the Apostles dayes the speech was common of *a Sabbath dayes journey*: and so far Mount Olivet was from Ierusalem, *Acts* 1.12. where the Syriak explaineth it, *almost seven furlongs.* In the Hebrewes canons it is said; *Who so goeth out of the limits of a citie on the Sabbath day, is to be beaten: for it is said, Let no man goe out of his place in the seventh day, (Exodus* 16.29.) *this place is the limits of the citie,* &c. *By the doctrine of the Scribes no man may goe out of a citie above two thousand cubits; to goe further, is unlawfull; for* 2000. *cubits, are the suburbs of a citie,* &c. *Maimony in Misneh, treat. of the Sabbath, c.* 27. *S.* 1, 2.

Vers. 31. *like coriander*] in shape and quantitie: but the colour *white* as *bdelium* or crystall, *Numb.*11.7. The Hebrew *Gad* is not found in this signification, but here, and in *Numb.*11.7. some thinke it to be *mustard-seed:* but the Greeke *corion*, and the Chaldee *Cusbar*, (in *Thargum Ierusalemy,*) which is the Arabik name of *Coriander*, do confirm the common translation. 31

taste of it,] to wit, as it was gathered and uncoqued, was like *honey wafers*; but being baked &c. it tasted like *fresh oyle, Numb.*11.8.

Vers. 33. golden-*pot,*] so the Apostle in *Hebr.* 9.4. (following the common Greeke version) translateth this word, which is not found but in this onely place. 33

put there,] Hebr. *give there the fulnesse of an Omer. before Iehovah:*] that is, *before the Arke of testimonie*, which was a signe of Gods presence. So it is explained in *verse* 34. And in 2. *Chron.* 20.13. all Iudah stood *before Iehovah*, that is, *in the house of Iehovah, verse* 5.

Vers. 34. *Testimonie,*] that is, *the tables of Gods Law* which were in the Arke, which testified Gods will to the people: see *Exod.*25.16. 21. These were given afterward at mount Sinai, and there the Arke was made; although therefore Moses rehearseth the thing here, to make a full end of the storie of Manna, yet the performance of this was not till after. 34

Vers. 35. *did eat Manna:*] all of them for their naturall food, and it preserved their life: but many of them pleased not God, by reason of their *unbeliefe*, 1 *Corinthians* 10.5. *Iude verse* 5. therefore though they did eat Manna, yet *they are* 35 c

dead, Ioh. 6.49. even as they that now eat the Lords Supper *unworthily, are guilty of his body and bloud, and doe eat iudgement to themselves, not discerning the Lords body*, 1 Cor. 11. 27. 29. but they that by beleeving in Christ, doe eat the true bread which came downe from heaven, doe not die, but have *life eternall, and he will raise them up at the last day*, Iohn 6.35. 47. 51. 54.

36 Vers. 36. *Ephah*,] a common measure, much like an English *bushel*; containing three *Seahs* (or *pecks*) mentioned in *Gen.* 18. 6. as the Chaldee here translateth, *an Omer is one of ten* (that is, *the tenth part*) *of three Seahs*; so also the Greeke saith, *the tenth of three measures*. The *Ephah* therefore contained so much as 432. hens eggs; about 7. gallons and a halfe of our measure. So the *Omer* was more than twice so much as the *Chœnix*, (a measure spoken of in *Rev.* 6. 6.) which Chœnix was wont to be a mans allowance of bread corne for a day. By which Gods bounty appeared to his people, in allowing for every of them daily, an Omer of Manna (*verse* 16.) which contained so much as 43. hens eggs, and somewhat more.

CHAPTER XVII.

1. *The people murmure for water at Rephidim.* 4. *Moses crieth to the Lord, who sendeth him for water to the Rocke in Horeb.* 7. *The place is called Massah and Meribah.* 8. *Amalek fighting with Israel, is overcome by the holding up of Moses hands.* 14. *God threatneth to root out Amalek.* 15. *Moses buildeth the altar Iehovah Nissi.*

1 AND all the congregation of the sonnes of Israel journeyed from the wildernesse of Sin, after their journeyes, according to the mouth of Iehovah: and they camped in Rephidim; and *there were* no waters for the people to drinke. 2 And the people contended with Moses, and said, Give ye us waters, that we may drinke: and Moses said unto them, Why contend you with me? why tempt ye Iehovah? 3 And the people thirsted there for waters, and the people murmured against Moses, and said, Wherefore *is* this, *that* thou hast brought us up out of Egypt, to kill us, and our sonnes, and our cattell, with thirst? 4 And Moses cried unto Iehovah, saying, What shall I doe unto this people? they be almost ready to stone mee. 5 And Iehovah said unto Moses, Goe on before the people, and take with thee of the Elders of Israel; and thy rod, that wherewith thou smotest the river, take in thy hand, and goe. 6 Behold, I *will* stand before thee there, upon the rocke in Horeb, and thou shalt smite the rocke, and waters shall come forth out of it, and the people shall drinke: and Moses did so, in the eyes of the Elders of Israel. 7 And he called the name of the place Massah, and Meribah, because of the contention of the sonnes of Israel, and because they tempted Iehovah, saying, Is Iehovah among us, or not? 8 And Amalek came, and fought with Israel, in Rephidim. 9 And Moses said unto * Ioshua, Chuse us out men, and goe thou out, fight with Amalek: to morrow I *will* stand on the top of the hill, and the rod of God in my hand. 10 And Ioshua did as Moses had said to him, to fight with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. 11 And it was, when Moses

* Iesus.

ſes held up his hand, then Iſrael prevailed; and when he let downe his hand, then Amalek prevailed.
12 And Moſes hands *were* heavie; and they tooke a ſtone, and put *it* under him, and he ſate upon it: and Aaron and Hur ſtaied up his hands, one on this *ſide*, and one on the other *ſide*; and his hands were ſteadie untill the
13 going downe of the Sunne. And Ioſhua diſcomfited Amalek and his people, with the edge of the ſword.
14 And Iehovah ſaid unto Moſes, write this *for* a memoriall in a booke, and put *it* in the eares of Ioſhua, That wiping I will wipe out the remembrance of Amalek from
15 under the heavens. And Moſes built an altar, and called the name
16 of it, Iehovah Niſſi. And ſaid, Becauſe the hand upon the throne of Iah, Iehovah *will* have warre with Amalek from generation *to* generation.

Annotations.

1 AFter *their*,] or, *by their journeyes*; which were from *Sin* to *Dophkah*, from *Dophkah*, to *Aluſh*: and from thence to *Rephidim*, the place here ſpoken of, *Numb.* 33. 12.-14. *the mouth*] that is, as the Greeke and Chaldee doe tranſlate, *the word* of the Lord. See *Gen.* 24. 57. *Rephidim*] in Greeke *Raphidem*.

2 Verſ. 2. *contended*] or, *did chide*: with many and reproachfull provoking ſpeeches: ſo they did againe in *Numb.* 20. 3, 4. upon the like occaſion. *give ye*,] thou and Aaron who have brought us hither: ſee *Exod.* 16. 2, 3. *tempt ye*] by unbeleefe: for they doubted of Gods preſence with them, *verſe* 7. and would by miracles be aſſured thereof: which is to tempt God; as *Matth.* 16. 1. *Pſalme* 78. 18, 19.

Verſ. 3. *us*,] ſo the Greeke alſo tranſlateth it: the Hebrew is, *me, and my ſonnes*, &c. ſpeaking of the multitude, as of one man. 3

Verſ. 4. *cried*,] the Chaldee tranſlateth, *praied*. This was Moſes uſuall refuge, in ſuch troubles: ſee *Exod.* 14. 15. and 15. 25. *Num.* 11. 10, 11. *they be almoſt ready*:] Hebr. *yet a little, and they will ſtone me*. Like outrage they ſhewed alſo, in *Numb.* 14. 10. 4

Verſ. 5. *Goe on*,] or, *paſſe* on: that is, journey towards Mount Horeb, and goe thou and the Elders foremoſt. *rod*,] or *ſtaffe*, mentioned alſo in *Exod.* 7. 20. *Num.* 20. 8, 9. 5

Verſ. 6. *I will ſtand*,] Hebr. *I ſtanding*: to wit, in the pillar of the cloud, (the ſigne of my preſence) ſtanding at mount Horeb: whereof ſee *Exod.* 3. 1. *in the eies*,] or, *before the eies* of the Elders, as witneſſes of this glorious miracle; whereby God (*turning the Rocke into a lake of water, the flint into a fountaine of water, Pſalme* 114. 8.) gave them drinke, both for their bodies and ſoules. For *the Rocke*, and water out of it, ſignified *Chriſt*, and is therefore called *a ſpirituall Rocke*, 1. *Cor.* 10. 4. He being *ſmitten* with Moſes *rod*, and bearing the curſe of the *Law*, for our ſinnes; and by the preaching of the Goſpell alſo, crucified among his people, *Gal.* 3. 1. from him floweth the ſpirituall drinke wherewith all beleeving hearts are refreſhed; and out of their bellies flow rivers of water of life, *Iohn* 7. 37, 38, 39. *Eſay* 53. 4, 5. *Gal.* 3. 13. Therefore this water out of the rocke, is often mentioned to the praiſe of God, and ſtrengthning of his peoples faith, *Deut.* 8. 15. *Pſal.* 78. 15, 16. and 105. 41. *Neh.* 9. 15. The Hebrew Doctors ſay, *the turning of the rocke into water, was the turning of the property of Iudgement, ſignified by the rocke, into the property of mercie, ſignified by water. R. Menachem*, on *Exod.* 17. 6

Verſ. 7. *Maſſah*] that is in Engliſh *Tentation*: which name was given both for a memoriall of their ſinne, and for a warning to generations following, that they ſhould not tempt the Lord, *as they tempted him in Maſſah*, *Deut.* 7

Deut. 6. 16. *Pſalme* 95. 8, 9. *Heb.* 3. 8, 9. *Meribah,*] that is, *Contention,* or, *Bitter chiding,* and ſo *provocation* to anger: which therefore the Holy Ghoſt calleth in Greeke *Parapicraſmos,* that is, *Provocation,* or *bitter contention:* which here was with Moſes *verſe* 2. and not ſo much with him, as with the Lord himſelfe, *Exod.* 16. 8. *Numb.* 20. 2. 13. *Heb.* 3. 8, 9. *Is Iehovah* &c.] that is, the gracious preſence of Iehovah, and teſtimony thereof: or, are wee deluded by Moſes? The Chaldee explaineth it thus; *Doth the Majeſtie of the Lord dwell among us, or not?* Of this they would be confirmed by ſome ſigne or miracle, which was to tempt God; whoſe preſence and power they had ſo often ſeene.

8 Verſ. 8. *Amalek*] the Amalekites, the poſteritie of Amalek, a Duke of Eliphaz, the ſonne of Eſau, the brother of Iſrael, *Geneſ.* 36. 15, 16. This was *the firſt of the nations,* who warring againſt Iſrael, procured their owne utter deſtruction, *Numb.* 24. 20. *Deut.* 25. 19. 1 *Sam.* 15. 2, 3. But for Iſraels ſinne, came this chaſtiſement upon them; as the Iewes themſelves acknowledged, ſaying, *After they had paſſed through the ſea, they murmured for waters: then came againſt them, the wicked Amalek, who hated them for the firſt birth-right and bleſſing, which our father Iakob had taken from Eſau; and hee came and fought againſt Iſrael, becauſe they had violated the words of the Law,* &c. *Thargum* on *Song* 2. 15. *fought,*] or, *warred;* but treacherouſly: for he *ſmote the hindmoſt* of Iſrael, even *all that were feeble behinde them, when they were faint and weary, and he feared not God, Deut.* 25. 18.

9 Verſ. 9. *Ioſhuah*] or, *Ieſus:* in Hebrew *Iehoſhuah,* whom the Holy Ghoſt calleth in Greeke *Jeſus, Acts* 7. 45. *Hebr.* 4. 8. He was firſt called *Hoſeas,* and Moſes called his name *Ieſus,* that is, *Saviour, Numbers* 13. 17. Hee was a figure of Ieſus Chriſt the Saviour of the world, both in his name and actions, fighting the battels of the Lord, and bringing his people into Canaan: he was the *miniſter* or ſervant of Moſes, and his ſucceſſor in the government of Iſrael, *Exodus* 24. 13. *Numbers* 27. 18.-23. *Deut.* 34. 9. *Ioſ.* 1, &c. *the top*] Hebr. *the head* of the hill: ſo in *verſe* 10. There Moſes holding up his rod as an enſigne, might be ſeene of the people, for the ſtrengthning of their faith. Compare *Ioſ.* 8. 18, 19. *rodde of God:*] the Chaldee expoundeth it, *the rod wherewith miracles have beene done from before the Lord.* Of it, ſee *Exodus* 4. 20. and 7. 9, &c.

Verſ. 10. *to fight,*] that is, as the Greeke explaineth it, *and fought.* See the notes on *Geneſis* 2. 3. A like phraſe alſo is in *Numbers* 18. 22. *Deut.* 2. 16. 1 *Kings* 12. 33. The Hebrew text ſometime manifeſteth this; as *to build,* 1 *Chron.* 14. 1. for which in 2 *Sam.* 5. 11. is written, *and they built. To ſay,* (or *Saying*) 1 *Chron.* 13. 12. for which in 2 *Sam.* 6. 9. is written, *and ſaid.* So in 1 *Chron.* 34. 16. compared with 2 *Kings* 22. 9. *Hur*] or *Chur:* called in Greeke *Oor,* he was a Prince of the Tribe of Iudah, being the ſonne of Caleb, the ſonne of Ezron, the ſon of Pharez, the ſonne of Iudah, 1 *Chron.* 2. 5. 9. 18, 19. This *Hur* was alſo left with Aaron to judge controverſies, when Moſes went up unto God, upon mount Sinai, *Exod.* 24. 14. His ſonnes ſonne Bezaleel, was the maſter workman of the Lords tabernacle, *Exod.* 31. 2.-5. 10

Verſ. 11. *held up,*] or, *held aloft* his hand, with the rod of God in it, for a ſigne of Gods power and helpe unto his people; and conſequently, praying unto God for aſſiſtance; as the *lifting up of* the hands alſo ſignifieth, *Pſalme* 28. 2. And ſo the *Thargum Ieruſalemy* explaineth it, *when Moſes held up his hands in prayer, the houſe of Iſrael prevailed; and when he let downe his hands from prayer, the houſe of Amalek prevailed. Hand* is heere for *hands,* as the Greeke tranſlateth, and the verſe following manifeſteth. 11

Verſ. 12. *heavy:*] that he could not continue to hold them up: a ſigne of mans infirmities, not able to endure long in ſpirituall exerciſes. *The ſpirit is willing, but the fleſh is weake, Matth.* 26. 41. 43. See alſo *Luke* 18. 1. *Rom.* 12. 12. *a ſtone:*] under 12

der this similitude of a *stone*, Christ is often signified, *Esay* 28.16. *Psalme* 118.22. *Zach.* 3.9. 1 *Peter* 2.4. upon whom our weake faith is sustained in prayer, and by whose spirit our infirmities are holpen, *Iohn* 14. 13, 14, 16, 17. *Romans* 8.26. *were steadie*] Hebr. *was steadinesse*, (or *faithfulnes*.) And here the force of the Hebrew word *emunah*, which signifieth *faith*, is shewed to bee a *steadie* or *firme* perswasion in the promises of God: and that which is most necessarie in prayer, *Matth.* 21. 22. *Iames* 1. 6, 7. and 5.15. *Rom.* 4.20, 21. And this phrase his *hands was*, meaneth that both his hands were stedfast. For *steadinesse*, the Chaldee saith; *Moses hands were spred-out in prayer.*

going downe] Hebr. *going in of the Sunne*: which was the end of the day, and withall of the victorie and salvation of Israel. So *he that endureth to the end, hee shall be saved, Mat.* 24.13.

13 Vers. 13. *edge*:] Hebr. *mouth*: which the Greeke translateth *slaughter of the sword*: and that phrase the Apostle followeth, in *Heb.* 11. 37. So in the Greeke version of *Num.* 21.24. *Deut.* 13.15.

14 Vers. 14. *put in the eares*,] that is, *rehearse it in the hearing of* Iesus; hee was to be Moses his successor; and so the charge was to continue successively, till it was accomplished. *wiping I will wipe*] that is, *will utterly wipe* (or *blot*) out. This God performed by the hands of Israel, to whom hee gave this charge, *thou shalt wipe out the remembrance of Amalek, from under the heavens; forget it not, Deut.* 25.19. Whereupon the Hebrew Canons say, *Wee are commanded to destroy the remembrance of Amalek, (Deut.* 25.) *and commanded to remember continually his evill deeds, and his treacherie; to the end to stirre up enmitie against him, &c. and it is unlawfull to forget his enmitie and his hatred, Maimony in Misn. treat. of Kings, chap.* 5. *S.* 5. This, as it figured the destruction of Antichrist; so the fulfilling of it, is by the Iewes themselves referred to the dayes of Christ: for they say; *In the dayes of the Messias, the seed of Esau and of Amalek shall be wiped out, through the strength of Israel, which shall prevaile most highly. R. Menachem on Exodus* 17.

Vers. 15. *Iehovah nissi*,] that is, *Iehovah is my banner*. So the altar was to sacrifice thanke offrings upon to the Lord, and acknowledge the victorie to bee from him. The Greeke translateth it, *the Lord my refuge*. It is a sacramentall speech; whereof see *Gen.* 22. 14. The Chaldee paraphraseth thus, *And Moses built an altar; and served upon it before God, who had done signes* (or *miracles*) *for him.* 15

Vers. 16. *upon the throne*] or, *against the throne of Iah*; that is, *of God*. This referred to Amalek, meaneth thus; *because the hand* of Amalek is *upon* (or *against*) *the throne of the Lord*: therefore *Iehovah will have warre with Amalek*. By the *throne of Iah*, meaning *heaven*, (as *Esay* 66.1.) and so God himselfe that sitteth thereon, (as *Mat.* 23. 22.) against whom Amaleks hand was, while it was against his people and Church, *Zach.* 2.8. *Acts* 9.4, 5. And so *Ierusalem* is called the Lords *throne*, *Ier.* 3.17. Otherwise, if it bee referred to God, or Moses his servant, and his *hand upon* (or *unto*) *the throne of Iah*, it may signifie an oath, vowing perpetuall warre with Amalek: for so the lifting up of the hand to heaven, (which is Gods throne,) is a signe of swearing, *Revel.* 10. 5, 6. *Gen.* 14.22. And thus the Chaldee paraphraseth upon this place: *With oath this is said from before the fearfull* (God,) *whose majestie is upon the throne of glorie; to wage warre from before the Lord, against the men of the house of Amalek, to destroy them from the generations of the world.* So *Thargum Ierusalemy* explaineth it to bee an oath, and applyeth the fulfilling of it, to King Saul, and to Mordecai and Esther, 1 *Sam.* 15. *Esth.* 8. and 9. &c. The Greeke translateth, *with hidden hand, the Lord will warre against Amalek, from generation to generation.* In *Pirkei R. Eliezer*, c.44. it is said, *When God would root out and destroy all Amaleks seed*, hee *stretched forth his right hand, and tooke hold on the throne of his glorie, and sware to root out and to destroy all Amaleks seed, out of this world, and out of the world to come.* 16

CHAPTER XVIII.

1. Iethro bringeth to Moſes his wife and two ſonnes. 7. Moſes entertaineth him, and ſheweth him what the Lord had done for Iſrael. 10. Iethro bleſſeth God, and offreth ſacrifices. 13. Moſes ſitting alone to judge the people, Iethro counſelleth him to appoint Iudges for inferiour cauſes, that the burden might be eaſed. 24. Moſes hearkneth to his counſell, and chooſeth able men into office. 27. Iethro departeth to his owne land.

ב ב ב

1 AND Iethro the Prieſt of Midian, the father in law of Moſes, heard of all that God had done for Moſes, and for Iſrael his people; that Iehovah had brought forth Iſrael
2 out of Egypt. And Iethro Moſes father in law, tooke Zipporah Moſes wife, after he had ſent her backe.
3 And her two ſonnes, of which the name of the one *was* Gerſhom: for he ſaid, I have beene an alien in a
4 ſtrange land. And the name of the other *was* Eliezer: for the God of my father *hath beene* my helpe, and delivered me from the ſword
5 of Pharaoh. And Iethro Moſes father in law, came, and his ſonnes and his wife, unto Moſes into the wilderneſſe, where he *was* encamping, *at* the mountaine of God.
6 And he ſaid unto Moſes, I thy father in law Iethro, *am* come unto
7 thee, and thy wife, and her two ſonnes with her. And Moſes went out to meet his father in law, and bowed himſelfe downe and kiſſed him; and they asked each other of *their* peace; and they came into the
8 tent. And Moſes told his father in law, all that Iehovah had done unto Pharaoh, and to the Egyptians for Iſraels ſake: all the travaile that had found them in the way, and *how* Iehovah had delivered them.
9 And Iethro rejoyced for all the goodneſſe which Iehovah had done to Iſrael: whom he had delivered out of the hand of the Egyptians.
10 And Iethro ſaid, Bleſſed *be* Iehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath delivered the people from under the
11 hand of the Egyptians. Now I know that Iehovah *is* greater than all gods: for in the thing wherein they dealt proudly, (*he was*) above
12 them. And Iethro Moſes father in law, tooke a burnt offring and ſacrifices for God: and Aaron came, and all the Elders of Iſrael, to eat bread with Moſes father in law, before
13 God. And it was on the morrow, that Moſes ſate to judge the people: and the people ſtood by Moſes, from the morning unto the evening.
14 And Moſes father in law ſaw all that he did to the people: and he ſaid, what *is* this thing that thou doſt to the people? why ſitteſt thou thy ſelfe alone, and all the people ſtand by thee, from morning unto evening?
15 And Moſes ſaid unto his father in law; becauſe the people commeth

unto

16 unto me, to enquire of God. When they have a matter (*every one*) commeth unto me; and I judge betweene a man and his neighbour: and I
17 make knowne the ſtatutes of God, and his lawes. And Moſes father in
18 law ſaid unto him: the thing *is* not good which thou doeſt. Fading thou wilt fade away; both thou and this people that *is* with thee: for the thing *is* too heavy for thee; thou
19 art not able to doe it thy ſelfe alone. Now hearken unto my voice, I will give thee counſell, and God ſhall be with thee: Be thou for the people to God-ward; and thou ſhalt bring
20 the matters unto God. And admoniſh them of the ſtatutes and the lawes; and make knowne unto them the way wherein they ſhall walke, and the worke that they ſhall
21 doe. And thou provide out of all the people, men of ability, fearing God; men of truth, hating covetouſneſſe: and ſet *them* over them, (*to be*) rulers of thouſands, rulers of hundreds, rulers of fifties, and ru-
22 lers of tens. And let them judge the people at all time: and let *this* be, every great matter let them bring unto thee, and every ſmall matter let them judge: ſo make thou (*the burden*) lighter for thy ſelfe;
23 and let them beare *it* with thee. If thou ſhalt doe this thing, and God command thee *ſo*, then thou ſhalt be able to ſtand; and all this people alſo, ſhall come to their place in
24 peace. And Moſes hearkned to the voice of his father in law, and did all that he had ſaid. And Moſes choſe men of abilitie out of all
25 Iſrael, and made them heads over the people; rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged
26 the people at all time: the hard matter they brought unto Moſes, and every ſmall matter they judged themſelves. And Moſes ſent away
27 his father in law; and he went his way unto his owne land.

Annotations.

ממם Here beginneth the 17. Section of the law: ſee *Gen.6.9.*

THe prieſt] the Chaldee calleth him *prince*; the Greeke, *Iothor prieſt of Madian*: ſee *Exod.2.16.* and 3.1. 1

Verſ. 2. *he had ſent her backe*] Heb. *after her ſendings backe*: that is, ſhe and her children were ſent backe by Moſes, for that trouble which befell in the way, *Exod.4.26.* 2

Verſ. 3. *an alien*] or, *forreiner*: ſo *Ger*, the firſt part of his name ſignifieth: ſee *Exod.2.22.* 3

Verſ. 4. *Eliezer*] by interpretation, *My God* is *an helpe*: Abrams ſteward was of this name, *Geneſ.15.2.* hath beene *my helpe*] Hebr. *in my helpe*; which the Greeke tranſlateth *my helper*: the Chaldee, *his word hath beene for my helpe.* 4

Verſ. 5. *of God*] *the mountaine* (ſaith the Chaldee,) *upon which the glorie of God was revealed*: that was *Horeb*, where God gave his Law, *Exod.3.1. Deut.5.2.* 5

Verſ. 6. *he ſaid*] to wit, by meſſengers ſent before him. So the Centurion *ſaid* unto Ieſus, that which his meſſengers ſpake, 6

Matth. 8. 6. 8. compared with *Luke* 7. 3. 6. To make this plaine, the Greeke changeth the phraſe, thus, *And it was told Moſes, ſaying; Loe Iothor thy father in law commeth*, &c.

7 Verſ. 7. *each other*] Hebr. *man his neighbour*: this ſpeech the Greeke explaineth, *they ſaluted one another*: and to *aske*, may imply not onely a queſtion, but a *wiſh* of their welfare, as *Pſalm.* 122. 6. So in 1 *Sam.* 25. 5. and 10. 4.

8 Verſ. 8. *found them*] that is, *befallen*, or *come upon them*: as the Greeke explaineth it. A phraſe often uſed for afflictions that come upon any, as *Nehem.* 9. 32. *Pſal.* 116. 3. and 119. 143. *Eſth.* 8. 6.

9 Verſ. 9. *rejoyced*] the Greeke tranſlateth, *was aſtoniſhed*. Accordingly all that love Ieruſalem are willed to rejoyce with her, *Eſa.* 66. 10.

10 Verſ. 10. *the hand*,] that is, the *power* and *tyrannie*: as the Chaldee tranſlateth it, *the anguiſh of the dominion of the Egyptians*.

11 Verſ. 11. *in the thing*] Hebr. *in the word*: which is often uſed for any thing or cauſe. The Greeke tranſlateth, *for this cauſe*.

hee was *above them*] that is, above the Egyptians. Or, *wherein they deal proudly againſt them*, that is, againſt the Iſraelites. This ſenſe the Greeke affordeth: and ſo we are to underſtand words wanting, as *therein hath hee beene greater than the Egyptians*; and hath *gotten himſelfe a name*, as is expreſſed in *Nehem.* 9. 10. which place giveth light unto this. For Iethroes ſpeech is broken off, through that joyfull aſtoniſhment of his, *verſe* 9. as paſſions of the minde doe often ſwallow up words; as is noted on *Exodus* 4. 5. The Chaldee paraphraſe here ſaith, *in the thing wherein the Egyptians thought to judge Iſrael, in that are they judged*. They drowned the children of Iſrael in the river, *Exod.* 1. 22. and themſelves were drowned in the ſea, *Exodus* 14.

12 Verſ. 12. *tooke a burnt-offering*] the Greeke tranſlateth, *tooke burnt-offerings*: (whereof ſee *Gen.* 8. 20.) Theſe he *tooke for*, or *tooke* and offered *unto God*; as *taking of gifts*, *Pſal.* 68. 19. is by the Apoſtle expounded *giving of gifts*, *Epheſ.* 4. 8. So *Exod.* 25. 2. *ſacrifices*] to wit, *of peace*, or *for thankſgiving*, which word is ſometime added, as in *Exod.* 24. 5. and they now keeping a banquet before the Lord, it is to be underſtood of peace offerings, which men did eat of, *Levit.* 7. 15. whereas no man did eat of the burnt-offering, *Levit.* 1. 9.

bread] which word is uſed for all *meat*, *Gen.* 3. 19. and 21. 14. and *eating of bread*, is here for feaſting; as *bread* is put for *a feaſt*, *Eccl.* 10. 19. *Dan.* 5. 1. and the *fleſh* of the ſacrifices, is alſo called *bread*, *Levit.* 3. 11. and 21. 6. *Num.* 28. 2. *before God*] ſo it was a religious banquet, eaten before the Majeſtie of God, appearing in the cloud; as after in the place choſen of God for his worſhip, they offered ſacrifices, and did *eat before the Lord*, *Deut.* 12. 5-7. 1 *Chron.* 29. 21, 22.

Verſ. 15. *to enquire of God*] or, *to ſeeke God*: which the Greeke explaineth, *to ſeeke Iudgement of God*; and the Chaldee, *to ſeeke doctrine from the face of the Lord*: which was done by Moſes, bringing their matters unto God, *verſe* 19. *Num.* 27. 5, 6. and 15. 33, 34, 35. and for doubtfull things, they uſed in Iſrael to *enquire of God* by the Prophets, 1 *Sam.* 9. 9. Hereupon Moſes told the Iudges whom hee appointed under him, that *the Iudgement was Gods*, *Deut.* 1. 17. And this teacheth ſuch as goe to law one with another, not to ſeeke after their owne affections, but after the will of God, and therein to reſt. 15

Verſ. 16. *a matter*] Hebr. *a word*: which the Greeke rightly tranſlateth, *a controverſie*; ſo in *Exod.* 24. 14. See alſo *Deut.* 1. 12. *make knowne*] the Greeke ſaith, *I inſtruct them*: which verſion the holy Ghoſt approveth, 1 *Cor.* 2. 16. from *Eſa.* 40. 13. 16

Verſ. 18. *fade away*] a ſimilitude from the leafe of a tree, which fadeth for want of moiſture: ſo the care of judging ſo great a people, would weary and weare him out. This Moſes himſelfe acknowledged, *Deut.* 1. 9. 12. 18

Verſ. 19. *God ſhall be with thee*] and conſequently, will proſper thy proceedings for the good of thy ſelfe and thy people: ſee *Gen.* 31. 3. and 32. 9. and 39. 2. The Chaldee tranſlateth, *the Word of the Lord ſhall be thy help*. 19

to God-ward] Chald. *inquiring doctrine from the*

the face of the Lord: as *verse* 15. *thou shalt bring*] or, *bring thou the matters*; (or *words*:) in Greeke, *their words*: meaning their hard controversies, which could not be determined without counsell from God; as sometime fell out, *Numb.* 15.33,34,35. and 27.5,6.

20 Vers. 20. *the worke*] or *deed*: in Greeke, *the works*. This Moses explaineth to be *all the things which they should doe*, *Deut.* 1.18.

21 Vers. 21. *men of abilitie*] or, of *power*, *vertue*, and *activitie*; that is, vertuous, active, and able men, in bodie and minde, as *Gen.* 47.6. 1 *Chron.* 26.6. The Greeke translateth *able* (or *mightie*) *men*. The Hebrewes describe them thus: *Anshei chajil* (that is, *Men of abilitie*,) *are such as be mightie in the commandements, and exactly looke to themselves, and subdue their affections; so that there be no dishonest* (or *contemptible*) *thing in them, nor evill name. And generally, able men are such as have a strong* (or *courragious*) *heart, to deliver the oppressed out of the oppressors hand; as it is said of Moses, hee stood up and saved them,* (*Exod.* 2.17.) *Maimony in Sanhedrin, chap.* 2. *S.*7. *men of truth*] the Greeke calleth them *just men*. So in *Zach.* 7.9. *judgement of truth*, the Greeke there translateth *just judgement*. Againe, *justice* is put for *truth*, in *Psal.* 52.5. because these vertues are neare allied. So in the Hebrew canons it is explained; *Men of truth, are such as follow after justice, for it selfe, out of their owne minde doe love the truth, and hate violent wrong, and flee from all kinde of unjustice. Maimony in Sanhedrin, c.* 2. *S.*7. *covetousnesse*] or *gaine, lucre*. The Chaldee translateth, *hating to receive Mammon*. The Apostle expoundeth it, *not greedy of filthy lucre*, 1 *Tim.* 3.3.8. Sometime there is added, *gaine of money*, as *Iudg.* 5.19. which the Apostle calleth *love of money*, 1 *Tim.* 6.10. The Hebrewes explaine it thus, *Hating covetousnesse, even their owne Mammon* (or *Riches*) *they have not thereto, nor are greedy to gather riches; for whoso hasteneth to be rich, want shall come upon him. Maimony in Sanhedrin, chap.* 2. *S.*7. The love of lucre, is the corruption of justice, *Deuter.* 16.19. 1 *Sam.* 8.3. *Prov.* 1.19. *Ezek.* 22.27. *Esa.* 56.11. Vnto the foure properties here expressed, we may adde three moe, which are named in *Deut.* 1.13. *Wise men*, and *understanding*, and *knowne*: under which seven, all other vertues and good qualities are implyed. The Hebrew Doctors say, of the most inferiour magistrates, whom they call *the Court of three men*: *there must be in every one of them these seven things; wisdome, meekenesse, the feare of God, hatred of Mammon, love of the truth, love of their* (fellow) *creatures*, (that is, of other men,) *and that they be men of good name. Maimony in Sanhedrin, c.* 2. *S.*7. See *Numb.* 11. *Deuter.* 1. and 17. *rulers*] or *princes, captaines of thousands*; in Greeke *Chiliarchs*; such we English *Chiefe captaines*, *Acts* 21.31,32. *Revel.* 6.15. as the next, *Centurions*.

Vers. 22. *at all time*] alwayes ready to 22
heare the causes brought: the Greeke saith, *every houre*. But the Sabbaths and feast daies were excepted from these, as from all other civill affaires, *Leviticus* 23.3.7,8.21, &c. and by the Iewes canons, *the evening* before the Sabbath was also excepted from such judgements, notwithstanding this generall speech, *at all time*. *Maimony* in *Sanhedrin, chap.* 11. *S.* 2. and 3. And they used in Israel, (as hee there sheweth in *Sanhedrin, chap.* 3. *S.*1.) the lesser courts, to sit *from morning prayer till the sixt houre of the day*, that is, till noone: and the greater court sate, *from the daily sacrifice in the morning, till the daily evening sacrifice*. *let this be*] or, *it shall be*, &c. *make thou the burden*] so Moses calleth it in *Deut.* 1.12.

Vers. 23. *to stand*] that is, *to endure*. 23
come to their place] that is, the land of Canaan, whither they are travelling; as *Numb.* 10.29. or, returne home with an end of their controversies, without long waiting. So ones *house*, or *home* is called his place, *Iudg.* 7.7. and 9.55. and 19.28,29.

Vers. 25. *Moses chose*] by the peoples con- 25
sent, who brought fit men unto him, *Deut.* 1. 13, 14, &c. *made them*] Hebr. *gave* (or *set*) *them heads*, that is, *rulers*. This he did, with a charge unto the rulers to judge justly: see *Deut.* 1.16,17.

Vers. 27. *his way*] or, *himselfe*: as *Gen.* 12.1. 27
And by *Numb.* 10.29.32. it appeareth, that Moses earnestly requested his comming againe, to guide the people.

CHAPTER XIX.

1. *The people come to Sinai.* 3. *God calleth Moses up into the mount; and by him propoundeth unto Israel the keeping of his covenant.* 8. *The peoples answer, that they would doe all, is returned to the Lord.* 10. *The people are sanctified against the third day.* 12. *The mountaine is bounded and must not be touched.* 16. *The fearefull presence of God upon the mount:* 19. *where at Moses is afraid.* 21. *The people and priests are againe charged, not to breake their bounds, upon paine of death.*

1 IN the third Moneth, after the going forth of the sonnes of Israel, out of the land of Egypt; in the same day came they into the wilderneſſe of Sinai. 2 For they had journeyed from Rephidim, and were come to the wilderneſſe of Sinai, and encamped in the wilderneſſe: and there Israel camped before the mountaine. 3 And Moses went up unto God: and Iehovah called unto him out of the mountaine, saying; Thus shalt thou say to the house of Iakob, and tell the sonnes of Israel. 4 You have seene what I did unto the Egyptians: and I have borne you upon Eagles wings, and brought you unto my selfe. 5 And now, if hearkning ye will hearken unto my voice, and keepe my covenant, then yee shall bee a peculiar treasure unto me above all peoples; for all the 6 earth *is* mine. And you shall be unto me a kingdome of priests, and an holy nation: These *are* the words which thou shalt speake unto the sons of Israel. 7 And Moses came, and called for the Elders of the people, and laid before their faces all these words which Iehovah commanded him. 8 And all the people answered together and said; All that Iehovah hath spoken we will doe: And Moses returned the words of the people unto Iehovah. 9 And Iehovah said unto Moses, Loe I come unto thee in the thicke cloud; that the people may heare, when I speake with thee, and may beleeve in thee also for ever: And Moses told the words of the people unto Iehovah. 10 And Iehovah said unto Moses, Goe unto the people, and sanctifie them to day and to morrow: and let them wash their clothes. 11 And let them be ready against the third day: for in the third day Iehovah will come downe, in the eies of all the people upon mount Sinai. 12 And thou shalt set bounds unto the people round about, saying; Take heed to your selves, that ye goe not up into the mountaine, or touch the border of it: all that toucheth the mountaine shall die the death. 13 There shall not a hand touch it, but he shall be stoned with stones, or shot through with a shot: whether *it be* beast or man, it shall not live: when the sound of the trumpet is drawne long, they shall goe up into the mountaine. 14 And Moses went downe from the mountaine unto the people: and he sanctified the people; and they washed their clothes. 15 And he

he ſaid unto the people; Be ye ready againſt the third day: come not yee
16 nigh unto a wife. And it was in the third day, when it was morning, that there was voices, and lightnings, and a heavy cloud upon the mountaine; and the voice of the trumpet exceeding ſtrong: and all the people that *was* in the Campe
17 trembled. And Moſes brought forth the people out of the Campe, to meet with God: and they ſtood at the nether *part* of the mountaine.
18 And mount Sinai was all of it on a ſmoke, becauſe that Iehovah deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace; and all the mountaine
19 trembled exceedingly. And the voice of the trumpet was going and waxing ſtrong exceedingly: Moſes ſpake; and God anſwered
20 him by a voice. And Iehovah deſcended upon mount Sinai, on the top of the mountaine: and Iehovah called for Moſes unto the top of the mountaine, and Moſes went up.
21 And Iehovah ſaid unto Moſes; Goe downe, teſtifie unto the people; leſt they breake thorow unto Iehovah, to ſee, and many of them fall.
22 And the prieſts alſo, which come neere unto Iehovah, let them ſanctifie themſelves; leſt Iehovah
23 breake forth upon them. And Moſes ſaid unto Iehovah; The people cannot come up unto mount Sinai: for thou haſt teſtified unto us, ſaying; Set bounds about the mountaine and ſanctifie it.
24 And Iehovah ſaid unto him, Goe downe, and come up thou and Aaron with thee; but the prieſts and the people, let not them breake through to come up unto Iehovah, leſt he breake forth upon them. And Moſes went
25 downe unto the people, and ſaid *it* unto them.

Annotations.

1 *Moneth*] or, *new moone*; which was the firſt day of every moneth among the Hebrews: therefore here followeth *in the ſame day*, to ſignifie not the *moneth* only, but the firſt day thereof to be meant. Or (as ſome thinke) the *ſame day* meaneth the third day, as it was the third moneth, and this was 430. *yeeres after* the promiſe made unto Abraham: but the covenant of the Law now given, could *not diſanull the covenant* (of grace) *that was confirmed afore of God, in reſpect of Chriſt, Gal.* 3. 17. *Sinai*] in Greeke, the holy Ghoſt writeth it *Sina*: which is *a mountaine in Arabia*, ſituate in the wilderneſſe, called thereupon, *the wilderneſſe of mount Sina, Gal.* 4. 25. *Acts* 7. 30.

3 Verſ. 3. *unto God*] the Greeke ſaith, *unto the mountaine of God*: the Chaldee, *into the preſence of the word of the Lord*: this was Chriſt, who is called *the Angell*, *Acts* 7. 38. *the Angell of* Gods *Face*, (or *preſence*) *Eſay* 63. 9. It ſeemeth that the cloud by which God conducted them, now reſted upon that mount. See *Num.* 9. 17, &c.

4 Verſ. 4. *you*] or, *your ſelves* have ſeene, &c. This ſpeech was to prepare them to receive Gods covenant now to be made: and the like was ſpoken at the renewing of the covenant, *Deut.* 29. 2, &c. *Eagles wings*] to carry you out of your place of bondage, openly, ſafely, ſpeedily; as the Eagle doth her young ones, from their ſluggiſh neſt. This ſimilitude is more explained in *Deut.* 32. 11. And as the Church of Iſrael here, fled from the dragon

dragon Pharaoh, (as he is called in *Ezek.* 29.3.) so the Christian Church fled from the Serpent, (or Dragon) into the wildernesse, with *two wings of a great Eagle, Rev.* 12. 14. The Greeke and Chaldee here translate, *as upon Eagles wings.* *unto my selfe*] to serve me at this mount, (as was promised in *Exod.* 3.12.) and for ever: so the Chaldee explaineth it, *to my service*; and Thargum Ierusalemy saith, *to the doctrine of my Law.*

5 Vers. 5. *my voice*] *the voice of my Word*, saith Thargum Ierusalemy. *a peculiar treasure*] or *jewell.* The Hebrew *Segullah*, signifieth ones owne proper good, which he loveth and keepeth in store for himselfe, and for speciall use, 1 *Chron.* 29.3. *Eccles.* 2.8. Here it is applied to Gods Church, and translated in Greeke *a peculiar people*, which phrase Paul followeth, in *Tit.* 2.14. but Peter expresseth it by another word, *a people for peculiar possession*, 1 *Pet.* 2.9. as the Greeke version is in *Mal.* 3.17. The Chaldee translateth it, *beloved*: so doe other Hebrewes, saying, *Segullah, signifieth that they should be beloved before him, as a desirable treasure, which a king delivereth not into the hand of any of his officers, but keepeth it himselfe. And such is the case of Israel, of whom it is said, (in Deut.* 32.9.) *For the Lords portion is his people* &c. *R. Menachem* on *Exod.* 19. This grace (which the Apostles shew we have obtained by Christ) is sundry times mentioned to the praise of God, *Deut.* 7.6. and 14.2. and 26.18. *For Iah hath chosen Iakob unto himselfe: Israel for his peculiar treasure, Psalme* 135.4. *the earth*] with the plenty thereof is mine, yet my delight is in you, to love you, and to chuse you and your seed above all peoples. So Moses openeth this speech, in *Deut.* 10.14, 15. and other Prophets; as, *Thou Israel* art *my servant*; *Iakob, whom I have chosen*; *the seed of Abraham my friend.* Thou *whom I have taken from the ends of the earth, and called thee from the chiefe men thereof, and said unto thee*; *Thou* art *my servant*, &c. *Esay* 41.8,9.

6 Vers. 6. *a kingdome of priests,*] which the Apostle (following the Greeke version) calleth *a kingly priesthood*, 1 *Pet.* 2.9. The Chaldee saith *ye shall be before me, kings, priests, and an holy people.* Such Christ hath made us, unto God his father, *Rev.* 1.6. Kings, *to reigne on the earth, Rev.* 5.10. and priests *to offer up spirituall sacrifices*, 1 *Pet.* 2.5. *Rom.* 12.1.

Vers. 7. *Elders*] by them to communicate these things with the people: see *Exod.* 3.16. 7
laid] or *proposed*; Heb. *put.*

Vers. 8. *together*] *with one accord*, as the 8
Greeke explaineth it: and elsewhere Moses saith, *with one voice*, *Exod.* 24.3. The people not yet knowing the unpossibilitie of the Law, which is *weake through the flesh, Rom.* 8.3. make promise of more than they were able to performe. After, when the Law was pronounced, they feare and flee away, *Exod.* 20. 18,19. And it cannot be, but either men not understanding the Law, doe presume of their owne strength; or understanding it, doe despaire, unlesse the grace of God in Christ doe sustaine them, *Rom.* 7.9,10,24,25.

Vers. 9. *in the thicke cloud*] Hebr. *in the* 9
thicknesse of the cloud: which the Greeke explaineth, *the pillar of the cloud*: the Ierusalemy Thargum expoundeth it, *my Word shall be revealed unto thee in the thicke cloud.* *in thee*] see *Exod.* 14.31. This confidence in Moses the Iewes alwaies retained, and said they were *Moses disciples*, they knew *that God spake with Moses, Iohn* 9.28,29. They write of him thus: *Moses our master, Israel beleeved not in him because of the signes which he did: for he that beleeveth because of signes, there is in his heart a suspicion that the signe may possibly be done by inchantment or sorcerie. But all the signes which Moses did in the wildernesse, he did them upon necessitie,* &c. *we needed food*; *he brought us downe Manna. They were athirst*; *he clave the rocke for them. The congregation of Korah rebelled against him*; *the earth swallowed them: and so all other signes. But wherefore beleeved we in him? For that standing at mount Sinai, which our owne eies did see and not a stranger*; *and our eares did heare, and not another*; *the fire, and the thunders, and the lightnings, and he went neere into the thicke darknesse, and a voice spake unto him and we heard it*; *Moses Moses, goe say unto them thus and thus. And so it is said face to face the Lord spake with you,* (*Deut* 5.4.) &c. *This standing at mount Sinai, it selfe alone was an evident confirmation of his propheste, that it was truth, and without all suspicion*

ſpicion in it; as it is written, Loe I come vnto thee in the thicke cloud, that the people may heare when I ſpeake with thee, and may beleeve in thee for ever, (Exodus 19.9.) So that before this thing, they beleeved not in him, with ſuch a beleefe as continueth for ever; but with a beleefe that had [*doubtfull*] *conceits and thoughts after it. Maimony in Miſn. in Ieſudei batorah, chap. 8. S. 1.*

10 Verſ. 10. *ſanctifie them*] that is, bid them, and looke that they doe ſanctifie, and holily prepare themſelves, that they may be humbled at my feet, to receive my words; as *Deut.* 33.3. This was by cleanſing themſelves from all filthineſſe of the fleſh and ſpirit, 2 *Cor.*7.1. inwardly by faith, *Act.* 15.9. outwardly by waſhing their garments, (whereof ſee *Gen.* 35.2.) and their bodies, as appeareth by other places that ſhew the ſanctifying of the prieſts and people, *Levit.*8.6. and 15. 5, 6. 8. 13. 16. 18. 21, 22, &c. and abſtaining from their wives, as after followeth here, *verſe* 15. Which things figured our ſanctification and cleanſing by Chriſt Ieſus, *with the waſhing of water*, by *the Word*; even *the waſhing of regeneration, and renewing of the holy Ghoſt*, *Epheſ.* 5. 26. *Tit.* 3. 5. From this precept the Hebrew Doctors gather their doctrine and practice, for baptiſing all whom they admit unto their Church and covenant: as *Maimony* ſheweth in *Aſurei Biah, cap.*13. and is more fully ſet downe in the annotations on *Geneſis* 17.12.

11 Verſ. 11. *the third day*] which is thought to be the day that after was called *Pentecoſt*, the 50. day after the Paſſover; then was a yearly feaſt, *Exod.*23.16. *Lev.*23.15,16, &c. *Act.*20. 16. On this day the firie law was now given on mount Sina: on this day the firie tongues were after given for preaching the Goſpell in Ieruſalem, *Act.*2.1,2, &c. And many myſteries are of the *third day*, in the Scriptures: ſee the notes on *Gen.*22.4.

13 Verſ. 13. *touch it*] or, *touch him*; that is, the man or beaſt that ſhall touch the mountaine, ſhall be ſo execrable unto you, as ye ſhall not touch it with hand, but ſtone it, or ſhoot it through. Theſe ordinances were outward, concerning *the mount that might be touched*; terrible, that the people could *not beare that which was commanded*; and ſhewed the nature and uſe of the law, contrary to the Goſpell on mount Sion, as Paul explaineth it, *Heb.* 12. 18. 20. 22, &c. *with a ſhot*] *with arrow* (or *dart*,) as the Apoſtle in Greeke openeth the Hebrew phraſe *ſhooting, ſhot through*, *Heb.*12.20.

the ſound of the trumpet] or, *the ſounding trumpet*: called in Hebrew *Iobel*, tranſlated in Greeke, *voyces and trumpets*; but the Apoſtle ſeemeth to expreſſe it by the *ſound* (or *eccho*) *of the trumpet*, *Heb.* 12. 19. the Chaldee turneth it *the trumpet*. Every 50. yeare was of the ſounding of trumpets called *Iobel*, (the *Jubilee*,) *Levit.* 25.10. ſee the annotations there, and *Ioſ.* 6. 4, 5. *is drawne long*] or, *draweth* (that is, *continueth*) the ſound: and ſo there bee an end of the trumpets ſounding. *ſhall goe up*] that is, as the Chaldee paraphraſeth, *when the trumpet ſhall be withdrawne, they ſhall have leave to goe up*: and as the Greek tranſlateth, *when the voyces, and the trumpets, and the cloud, are departed from the mountaine, they ſhall goe up.* So that whiles the ſignes of Gods Majeſtie were on the mount, the people were forbidden to approach: but when they were ceaſed, the people might goe up to any other common mount; whereas untill that time the mountaine was ſanctified, *verſe.* 23.

Verſ. 15. *unto a wife*] or *to a woman*; that 15
is, any of you unto his wife, to lie with her; as the Ieruſalemy Thargum expoundeth it, *the miniſterie of the bed.* A like ſpeech paſſed betweene Achimelech the prieſt and David, about eating of the holy bread, 1 *Sam.*21.4,5. This was for the more humiliation and preparing of the people: as Paul teacheth that man and wife may abſtaine with conſent for a time, that they may give themſelves to *faſting and prayer*, 1 *Cor.* 7.5. It ſeemeth alſo by the Law in *Lev.*15.18. that there was a figurative uncleanneſſe by all ſuch copulation: ſee the annotations on that place.

Verſ. 16. *voyces*] that is, *thunders*; ſee *Exo.* 16
9. 23. *heavy*] that is, *very thicke cloud*, the Greeke tranſlateth, *darkeſome clouds.* Theſe were ſignes of Gods glorious preſence,

and of his iudgements against the breakers of his Law: the Prophets vse the like words to signifie his Majestie, *Psal.* 18. 9, 10. 12. 14. and 97. 2. 4. And these things were now done by the ministerie of *Angels*, *Act.* 7. 53. *Gal.* 3. 19. for God came, *with ten thousands of Saints*, *Deut.* 33. 2. *trumpet*] shewing the nature of the Law, to manifest Gods will, mens transgressions, and to warne them of the wrath deserved, *Esa.* 58. 1. *Ezek.* 33. 3. *Rom.* 3. 20. and 4. 15. *trembled*] or, *was afraid*. The spirit of bondage which was in the people, caused them to feare, *Rom.* 8. 15. for they were not perfect in the love of God, 1 *Iohn* 4. 18.

17 Vers. 17. *to meet with God*] as the Chaldee paraphraseth, *with the Word of the Lord*. Thus Moses as a mediatour stood betweene the Lord and the people; because they were afraid, *Deut.* 5. 5. *Gal.* 3. 19. *at the nether part*] without the bounds that Moses had limited, *verse* 12. They stood here (as the Hebrewes write) after the order that Moses mentioneth (in *Deut.* 29. 10, 11.) when after 40. years he renewed the covenant; *First there were the first-borne* (the priests, *Exod.* 19. 22.) which came neare unto the Lord: after them the *Heads of the Tribes*, *the Rulers*: *after them the Elders*: *then the officers*: *after them all the men of Israel*: *then the littlelones*: *after them the women*: *and then the strangers*. *Aben Ezra* on *Exodus* 19.

18 Vers. 18. *on a smoke*] With clouds and smoke, God often manifested his glorious presence to his people, *Exod.* 40. 34, 35. 2 *Chro.* 5. 14. and 6. 1. and 7. 1, 2. *Esay* 6. 4. *Revel.* 15. 8. there was *the hiding of his power*, *Hab.* 3. 4. *descended*] God who filleth heaven and earth, *Ier.* 23. 24. is said to descend or come downe to certaine places, when hee there manifesteth his glory: and it is spoken of him after the manner of men. See the notes on *Gen.* 6. 6. and 11. 5. *in fire*] for Gods Word is *like to fire*, *Ier.* 23. 29. and his Law was *fire*, *Deut.* 33. 2. as he himselfe is *a consuming fire*, *Deut.* 4. 24. Thargum Ierusalemy explaineth it thus, *because the glorie of the Majestie of the Lord was revealed upon it, in a flame of fire*. The mountaine burnt with fire *unto the midst of heaven, with darknesse, clouds, and thicke-darknesse*, *Deut.* 4. 11. *all the mount*] the mountaines *saw* the Lord, and *trembled*, *Hab.* 3. 10. they *leaped like rammes*, *Psal.* 114. 4. *the earth quaked*, *the heavens also dropped at the presence of God*; *even Sinai it selfe*, *at the presence of God*, *the God of Israel*, *Psal.* 68. 6. *Iudg.* 5. 5. The Greeke translateth, *all the people was astonied*.

Vers. 19. *going and waxing strong*] that is, 19
continually proceeding and increasing in loudnes and strength more and more. See a like phrase in *Gen.* 8. 3. *Moses spake*] *so fearfull was the sight*, *that Moses said*, *I am sore afraid and tremble*, *Heb.* 12. 21. *by a voyce*] by a more gentle meane than the thunder, or loud shrilling trumpet: that Moses might be confirmed and not affrighted. (So Daniel being daunted with a vision, was strengthned by the Angels words, *Dan.* 10. 8. 16, 17. 19.) And this *voyce* was heard of the people; as is likely by that promise unto Moses, in *verse* 9. It signified also that onely the Lords voyce takes away the terrors of the Law: for by Moses the Law was given, but by Christ (who answered the Law and fulfilled it,) commeth *grace and truth*, *Ioh.* 1. 17.

Vers. 21. *testifie unto*] or, *charge (contest)* 21
the people. Paul used to contest (or charge) *before God and his Angels*, 1 *Tim.* 5. 21. 2 *Tim.* 2. 14. and 4. 1. *lest they breake*] or, *that they breake not through*, to wit, the bounds set them. *to see*] as Moses did at the first, till he was staied of God, *Exod.* 3. 3. Curiositie is forbidden, that men might walke by faith, not by sight, 2 *Cor.* 5. 7. and learne humility, *Colos.* 2. 3. The Greeke here translateth, *Lest they draw neare unto God*, *to consider*; (or *to behold*) and Luke useth the word in that sense, in Stephens speech of Moses, *Act.* 7. 31. *fall*] that is, be killed of the Lord, *verse* 12. as 50. thousand and 70. men of Bethshemesh were slain for looking into the Arke of God, 1 *Sam.* 6. 19. So *falling* is used for *slaine*, in *Gen.* 14. 10. 1 *Cor.* 10. 8.

Vers. 22. *which come neare*] that is, as the 22
Chaldee explaineth, *which come neare to minister before the Lord*. These priests are after-called *young men of the sonnes of Israel*, *Exod.* 24. 5. and were the *first-borne* of the people whom God

God had ſanctified to himſelfe, *Exod.* 13. 2. in whoſe place he afterward tooke the tribe of Levi, *Numb.* 8.14,15,17,18. *ſanctifie themſelves*] that is, prepare, waſh, and keepe themſelves from being defiled with ſinne, by touching the mount, as *verſe* 24.12. *breake forth*] which the Chaldee expoundeth, *be ſtrong*, (that is, very angrie) but it implieth death alſo, when God *breaketh forth as the breach of waters* upon men to deſtroy them; as 2 *Sam.* 5. 20. and 6.6,7,8.

23 Verſ. 23. *cannot*] or, *ſhall not bee able* to come up, by reaſon of the former charge and limitation. It ſeemeth therefore that Moſes thought it needleſſe to ſpeake ſo often and inſtantly to the people: but God urgeth it againe, *verſe* 24. ſo reſtraining the curioſitie of the people; and ſhewing the end of the Law, to be rather to exclude men from God, (by reaſon of their ſinnes,) than to juſtifie or give them life, as doth the Goſpell; for it was the *miniſtration of death*, 2 *Cor.* 3. 7. *Gal.* 3.10,11. 19.21,22, 23, 24. Mount Sina, *is in bondage with her children*, *Gal.* 4. 25.

24 Verſ. 24. *breake through*] the Greeke here tranſlateth, *let them not violently preſſe to come up:* but that which the Law ſuffereth not, the Goſpell admitteth, *Matth.* 11.12. *Luke* 16.16. *Heb.* 12.18.22,23,24.

CHAPTER XX.

1. The ten Commandements are ſpoken by God on mount Sinai. 18. With thunders, lightnings, ſound of the trumpet, &c. whereat the people are afraid. 20. Moſes comforteth them. 22. God upon this occaſion, againe forbiddeth them Idolatrie. 24. Of what ſort the altar ſhould be.

1 AND God ſpake all theſe words,
2 ſaying; I, Iehovah thy God which have brought thee out from the land of Egypt, from the houſe of
3 ſervants. Thou ſhalt not have *any* other gods before my face. Thou 4
ſhalt not make unto thee a graven *thing*, or any likeneſſe of *things* which *are* in the heavens above, or which *are* in the earth beneath, or which *are* in the waters beneath the earth. Thou ſhalt not bow downe 5
thy ſelfe to them neither ſerve them: for I Iehovah thy God *am* a jealous God, viſiting the iniquitie of the fathers upon the ſons, upon the third & upon the fourth *generation* of them that hate me: And doing mercy un- 6
to thouſands of them that love mee and of them that keep my Commandements. Thou ſhalt not take up the 7
name of Iehovah thy God in vaine, for Iehovah will not hold him guiltleſſe, that ſhall take up his name in vaine. Remember thou the Sab- 8
bath day, to ſanctifie it. Six daies 9
ſhalt thou labour, and ſhalt doe all thy worke. But the ſeventh day *is* 10
a Sabbath to Iehovah thy God: *in it* thou ſhalt not doe any worke; thou, or thy ſonne, or thy daughter, thy man ſervant, or thy woman ſervant, or thy cattell, or thy ſtranger which *is* within thy gates. For *in* ſix daies 11
Iehovah made the heavens and the earth, the ſea and all which *are* in them; and reſted in the ſeventh day: therefore Iehovah bleſſed the Sabbath day, and ſanctified it. Honour 12
thy father and thy mother, that thy daies may be prolonged upon the land which Iehovah thy God giveth thee. Thou ſhalt not kill. Thou 13
ſhalt not commit adulterie. Thou 14
ſhalt not ſteale. Thou ſhalt not an- 15
ſwer 16

swer a false witnesse against thy
17 neighbour. Thou shalt not covet
thy neighbours house: thou shalt
not covet thy neighbors wife, or his
man servant, or his woman servant,
or his oxe, or his asse, or any thing
18 which *is* thy neighbours. And all
the people saw the voices, and the
lightnings, and the voice of the
trumpet, and the mountaine smoak-
ing: and the people saw, and remo-
ved away; and they stood afarre off.
19 And they said unto Moses, Speake
thou with us and we will heare; and
let not God speake with us, lest we
20 die. And Moses said unto the peo-
ple; Feare not, for God is come for
to tempt you; and that his feare may
be before your faces, that you may
21 not sinne. And the people stood
afarre off: and Moses drew neere
unto the thicke darknesse where
22 God *was*. And Iehovah said unto
Moses, Thus thou shalt say unto the
sonnes of Israel: You have seene that
I have spoken with you out of the
23 heavens. Ye shall not make with me
gods of silver, or gods of gold ye
24 shall not make unto you. An altar
of earth thou shalt make unto me,
and shalt sacrifice thereon thy burnt
offrings, and thy peace offrings, thy
sheepe and thy oxen: In every place
where I shall make the memoriall of
my name, I will come unto thee,
25 and I will blesse thee. And if thou
wilt make unto me an altar of stones,
thou shalt not build them of hewen
stones: for if thou lift up thy toole
26 upon it, thou hast polluted it. And
thou shalt not goe up by steps unto
mine altar, that thy nakednesse be
not discovered thereon.

Annotations.

God spake] The Law was given by the ministerie of Angels, *Heb.* 2.2. *Act.* 7.53. out of the midst of *fire, cloud and darknesse*, with *a great voice*, which *shooke the earth*, *Deut.* 4.22. *Heb.* 12.26. *all these words*] these ten Commandements following; and *he added no moe*, *Deut.* 5.22. wherefore they are called *the ten Words*, *Exod.* 34.28. that is, the ten Commandements; as the *Word of God*, *Mar.* 7.13. is the *Commandement of God*, *Matth.* 15.6. See the notes on *Exod.* 34.28. The Apostle calleth the Law, *the voice of words*, *Heb.* 12.19. 1

Vers. 2. *I Iehovah*] understand, *I am Iehovah*, as the Greeke explaineth it: or, *I Iehovah am thy God*. The words *I Iehovah*, note the unitie of the Godhead, as elsewhere he saith, *Iehovah our God, Iehovah is one*, *Deut.* 6.4. what the name signifieth is noted on *Genes.* 2.4. *Exod.* 6.3. *thy God*] though he is so by creating us, yet here he specially intendeth the covenant of grace, made with his people; whereby they are blessed that have Iehovah for their God, *Psalme* 33.12. From hence ariseth his authoritie to command; and this is a reason of our obedience, because he is *Iehovah*, and our God: therefore as it is here prefixed to the first commandement, so is it annexed to the rest, as to the second, in *Lev.* 19.4.31. to the third, in *Lev.* 19.12. to the fourth, in *Lev.* 19.3.30. to the fift, in *Lev.* 19.3.32. to the sixt, in *Lev.* 19.16. to the seventh, in *Lev.* 18.6, &c. to the eighth, in *Lev.* 19.11,12. to the ninth, in *Lev.* 19.16. and generally to all the commandements, *Lev.* 18.5. and 19.37. *of servants*] the Greeke and Chaldee saith, *of servitude*, or *bondage*: see *Exod.* 13.3. Egypt was *a furnace of iron*, *Deut.* 4.20. a figure of our spirituall bondage and 2

and miſerie under Satan: and the deliverance from it figured our ſalvation by Chriſt, *Coloſſ.*1.13. *Luk.* 1.71.74.79. *Act.*26.18. from theſe graces are forcible arguments to perſwade us to faith and obedience: Ye are *my witneſſes, ſaith Iehovah,* &c. *that ye may know and beleeve mee, and underſtand that I* am *hee. I, I* am *Jehovah: and beſide me there is no Saviour. I have declared and have ſaved, Eſa.* 43. 10,11,12. *I* am *Iehovah thy God, the Holy one of Iſrael, thy Saviour, I gave Egypt for thy ranſome,* &c. *Eſa.*43.3.

3 Verſ. 3. *Thou ſhalt not have*] or, *There ſhall not be to thee:* but this Hebrew phraſe the holy Ghoſt changeth into another equivalent; as, *There is not to us, Luke* 9.13. that is, *We have not, Mat.*14.17. This and moſt of the other precepts are prohibitions, forbidding the evill, expreſly commanding the contrary good inclusively: for we muſt both *eſchew evill and doe good, Pſalme* 34.15. But Gods forbode bindeth moſt ſtrictly, and alwaies, and we are borne in evill and are prone unto it, rather than to good; and are therefore called by theſe commandements from all corruption, unto the integritie wherein God firſt created us. *other gods*] the Chaldee explaineth it ſingularly, *other god:* and ſo the Scripture alſo expreſſeth it, in *Exod.*34.14. *Pſal.*81.10. For, *Is there a god beſide me?* ſaith the Lord, *Eſa.*44.8. There is *none other god but one*; though there be *many* that are *called gods*, 1 *Cor.* 8.4, 5. unto whom the vaine heart of man falſly attributeth deitie: for whatſoever the Gentiles ſacrificed, was unto *devils, and not to God*, 1 *Cor.* 10. 20. *Levit.*17.7. *Deut.*32.17. And *the gods that have not made the heavens and the earth, they ſhall periſh from the earth, and from under theſe heavens, Ier.*10.11. Hereby on the contrarie wee are commanded to have Iehovah for our God: which is, to *know* him, and to *ſerve* him *with a perfect heart, and with a willing minde*, 1 *Chron.* 28.9. to *love* him *with all the heart, and with all the ſoule, and with all our might, Deut.* 6.4, 5. to *feare, beleeve, honour, obey*, and *cleave* unto him, *Deut.*6.13. 2 *Chron.* 20. 20. *Pſalme* 22.24. 1 *Sam.*15.22. *Deut.*11.22. *before my face*] or *againſt my face*, that is, *againſt*, or *before me*: the Greeke and Chaldee tranſlate it, *but me.* After, in *verſe* 23. Moſes ſaith, *with mee.* It implyeth alſo all time and place: as, *before the Sunne, Pſal.*72.17. is, ſo long as the Sunne endureth; ſo here *before me*, is ſo long as I am, for ever and ever. And all place, as, *Whither ſhall I flee from thy face* (or *preſence?*) *Pſal.* 139.7. Therefore alſo the *face* or *preſence* of God is here mentioned, becauſe hee beholdeth the ſecrets of the heart, *Pſal.* 44. 21,22. and 139. 23, 24. and *the Law*, (and ſo every precept) *is ſpirituall, Rom.*7.14. and bindeth the whole man, bodie, ſoule, and ſpirit; the underſtanding, the will, and the effects of them both, for ever.

Verſ. 4. *Thou ſhalt not make*] As the former precept forbade all feigned gods, ſo this forbids all feigned ſervice, whether it be to the true God, or any other: and commandeth to worſhip God *in ſpirit and truth, Iohn* 4.24. In the Chaldee paraphraſe called *Ionathans*, this is expreſly ſaid to be the *ſecond* Commandement; and ſuch is the generall opinion of the Iew Doctors; as *Philo in expoſit. Decalogi*; *Ioſephus antiq. l.*3. and others: yet ſome now would make this but a part of the firſt Commandement. So the *Sabbath* is by him and other ancient Rabbines called the *fourth* precept, (as is obſerved on *Gen.* 49.12.) which by the others account muſt be the third. *Making*, here meaneth not onely with the hand, but with the heart or imagination; for *we ought not to think that the godhead is like unto gold*, &c. *Act.*17.29. And to worſhip the Sunne or Moone, or any creature, is to *make* an idoll of it, *Deut.*4.17.19. *unto thee*] *to* (or *for*) *thy ſelfe:* to wit, without commandement from God; for by his commandement Moſes made the *Cherubims* in the ſanctuarie, *Exodus* 25.18. and the brazen *Serpent* in the wildernesſe, *Numb.*21.8. And this forbiddeth not all images of creatures for civill uſe, (which are allowable, *Matth.*22.20.) but for religious. So the Law explaineth it; as, *yee ſhall not ſet up any image of ſtone in your land, to bow downe unto it, Levit.* 26.1. and the Prophets phraſe of images *which yee made unto you, Amos* 5. 26. is expounded thus, *which yee made to*

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worſhip them, Acts 7. 43. But to make any image of the inviſible God, is altogether unlawfull, and unpoſſible, *Deuter.* 4. 12. 15. *Eſay* 40. 17, 18. *Rom.* 1. 22, 23. And by this, *for thy ſelfe*, hee forbiddeth the making of any *for others* alſo; as when Aaron made one for the people, *Exod.* 32. 1, &c. The Hebrew canons ſay, *He that maketh an idoll for himſelfe, though hee make it not with his owne hand, nor ſerveth it, hee is guiltie. Likewiſe hee that maketh an idoll with his hand for others, though hee make it for an infidell, he is guiltie. Therefore he that maketh an idoll for himſelfe with his owne hands, he is double guiltie: Maimony in treat. of Idolatry, chap.* 3. *S.* 9. *a graven thing*] in Hebrew, *Peſel*; which is any thing hewen, graved, cut or carved: the Greeke tranſlateth it, *an Idoll*; the Chaldee, *an Image*; and the Targum called Ionathans, addeth *Image or Figure*. And the holy Text elſewhere expreſly condemneth *Images, Ezek.* 16. 17. and not onely *graven*, but *molten, Hoſ.* 13. 2. or *painted, Ezek.* 8. 10. So under this one particular, all pourtratures, and humane devices are forbidden, not onely things made with hand, but with heart and thought, *Acts* 17. 25. 29. Every ſuch Image is *a teacher of lies, Hab.* 2. 18. and, *Who ſo formeth a god, or melteth a graven* image, *it is profitable for nothing, Eſay* 44. 10. *likeneſſe*] in Hebrew, *Temunah*: which Moſeth openeth by two other words, *Semel*, and *Tabnith*; that is, *Similitude* and *Figure, Deut.* 4. 16. and elſewhere hee nameth alſo *Matſebah*, and *Maskith*, that is, *Statue* (or pillar) and *Picture. Levit.* 26. 1. So that all ſhapes, pourtratures, precepts and devices of men, are forbidden in Gods worſhip, *Eſay* 29. 13. *Mat.* 15. 8, 9. *Coloſſ.* 2. 23. And on the contrarie, Gods commandements and ſtatutes for his worſhip and ſervice are to bee kept and practiſed, without adding any thing unto them, or taking any thing from them, *Deut.* 5. 32. and 6. 17, 18. and 12. 8. 28. 32. *in the heavens*] as the Sunne, Moone, Starres, Fowles, or the like, *Deut.* 4. 17. 19. The *worſhipping of Angels*, is alſo forbidden, *Coloſſ.* 2. 18. *in the earth*] as the likeneſſe of man or woman, or of beaſts, or creeping things, *Ezek.* 23. 14. *Deut.* 4. 16, 17, 18. *Eſa.* 44. 13. After this manner, the nations of the world corrupted true religion, *Rom.* 1. 23. *in the waters*] as any fiſh, or the like, *Deut.* 4. 18. So all reſemblances whatſoever, are here forbidden, which men can make. *Behold, they are all vanitie, their workes are nothing, their molten* images *are winde and confuſion, Eſa.* 41. 29.

Verſ. 5. *not bow downe*[or, *not worſhip*: under this one, all other geſtures of reverence are forbidden; as bowing the knee, 1 *King.* 19. 18. kiſſing, *Hoſ.* 13. 2. lifting up of the eyes, *Ezek.* 18. 6. ſpreading out of the hand, *Pſal.* 44. 21. and the like. Contrariwiſe they are to be broken downe, burned, deſtroyed, and deteſted, *Deut.* 12. 3. and 7. 25, 26. *Eſa.* 30. 22. *to them*] that is, to any *creature, Rom.* 1. 25. though an Angell, *Revel.* 22. 8, 9. or, to the *Image* of any creature, or of God himſelfe, *Eſa.* 40. 18-21. *Rom.* 1. 23. or to any *worke* of our *owne hands, Ier.* 1. 16. *Mic.* 5. 13. And as we may not bow downe *unto them*, ſo neither *before them*, 2 *Chron.* 25. 14. yea theſe two phraſes doe one explaine another; as to pray *before* the Lord, 1 *Chron.* 17. 25. is to pray *unto* him, 2 *Sam.* 7. 27. and to bow downe (or worſhip) *before* the devill, *Luke* 4. 7. is to bow downe *unto* him, *Mat.* 4. 9. But to bow downe unto men, for civill honour is lawfull, *Gen.* 23. 7. 1 *Sam.* 24. 8. *ſerve them*] The Hebrew *gnabad*, implyeth all manner of ſervice, both that which in Greeke is called *Latreia*, as in this place; and *Douleia*, as by it the Greeke verſion explaineth it, in *Exodus* 23. 33. and many other places. The Hebrew Doctors ſay, *The root of the Commandement againſt idolatrie, is, that men ſhould not ſerve any of all the creatures; neither Angell, nor ſpheare, nor ſtarre, nor any of the foure elements, nor any thing that is created of them. And although hee that ſerveth knowes that the* LORD *is God, and ſerveth the creature after the manner that Enos and the men of his age ſerved at firſt*; (whereof ſee the notes on *Gen.* 4. 26.) *yet loe, hee is an idolater. Maimony in Miſneh*, treat. of *Idolatrie, c.* 2. *S.* 1. Vnder this name *Serve*, is comprehended every religious worke, with hand, mouth, or heart: as prayer, or thankſgiving, *Eſa.* 44. 17. *Ier.* 2. 27. confidence in them, *Pſalme* 115. 4. 8. offring of ſacrifice, 5

2. *Kings* 17.35. burning of incenſe, *Ier.* 18.15. preaching for them, *Ierem.* 2.8. asking counſell of them, *Hoſea* 4.12. building temples, altars, or other monuments unto them, *Hoſ.* 8.14. and 12.11. erecting of miniſteries, *Numb.*8.24. or doing any miniſteriall worke for their honour, *Amos* 5.26. compared with *Numb.*4.24,25. contributing to their maintenance, *Numb.*7.3.5. *Nehem.*10.32,39. all fellowſhip with them, *Eſay* 44.11. communion in the ſervice of them, 1 *Cor.*10.18.21. 2 *Cor.* 6.16,17. familiar converſing with teachers of idolatrie, 2 *Iohn* 10.11. reading the bookes thereof, *Acts* 19.19. or any other way to learne their abominations, *Deut.*12.30. The Hebrews ſay, *Idolaters have made many bookes of their ſervice, and of the workes and rites of the ſame; the holy bleſſed* (God) *hath commanded us that wee ſhould not at all read in thoſe bookes. Maimony* treat. of *Idolatrie, c.*2. *S.*2. Alſo they ſay, *He that ſerveth an Idoll, after the manner of the uſuall ſervice thereof, although he doe it in contempt thereof, he is guiltie: Maimony ibidem, c.*3.*S.*5. On the contrary, God hereby requireth, that we *ſerve him*, in ſuch places, and with ſuch things and rites as himſelfe hath commanded, *Deut.*12.5,6. 14.28. and *ſerve him onely*, 1 *Sam.*7.3. *Matth.*4.10.

jealous] and *a conſuming fire*, *Deut.*4.24. God is ſaid to be an *husband* unto his people, *Ierem.* 2.2. *Hoſ.*2.19. idolatrie, is *whoredome*, *Deut.* 31.16. *Judg.*2.17. *Ierem.*3.9.20. Therefore Gods indignation againſt this ſinne, is called *iealouſie*: and as that is the *rage of a man*, ſo that *he will not ſpare in the day of vengeance*, *Prov.*6.34. ſo the Lord here threatneth to *viſit*, that is, to ſearch out and puniſh this iniquitie: for ſo *viſiting* often ſignifieth, *Ier.* 44.13. and 5.9.29. and when he viſiteth them, they ſhall fall and periſh, *Ier.* 6.15. and 10.15.

the ſonnes] or *children*, poſteritie; meaning ſuch as are tranſgreſſors with their fathers, as after he ſaith *of them that hate me*. So here the Chaldee paraphraſeth, *upon the rebellious ſonnes*. Otherwiſe, if the ſonne feare, and doe not ſuch evill, God ſaith, *he ſhall not die in the iniquitie of his father*; but, *he ſhall ſurely live*, *Ezek.*18.4.10.13,14.17.

generation] this word is ſupplied both in the Greeke and Chaldee verſions. The Hebrew phraſe is, *on the thirds, and on the fourths*: ſuch defects are common, ſee *Exod.* 12.3. *Gen.*4.20. and 24.22. So after in *verſe* 6. *unto thouſands*, that is, the thouſand generation. *of them that hate me*] or, *to my haters*: whereunto the Chaldee addeth, *when the ſonnes goe on to ſinne after their fathers*. For hereby they turne to be Gods enemies, *Mic.*2.8. as they doe *love* him, that keepe his commandements, *verſe* 6.

Verſ. 6. *love me*, &c.] *Love* is firſt named as that from which the keeping of the commandements proceedeth, *Iohn* 14.15. for *the end of the Commandement, is Love out of a pure heart*, &c. 1 *Tim.*1.5. and towards ſuch as *love* him, *and keepe his commandements*, God *keepeth covenant and mercie*, *Dan.*9.4. The Hebrew Doctors write, *Let not a man ſay, Ioe I doe the Law, and exerciſe my ſelfe in the wiſdome thereof, to the end that I may receive all the bleſſings that are written therein; or that I may be worthy of life, in the world that is to come: and I will keepe me from the tranſgreſſions which the Law warneth me of, that I may be delivered from the curſes written in the Law, or that I be not cut off from the life of the world to come. It is not meet to ſerve God after this manner. For he that ſerveth thus, ſerveth of feare*, &c. *but hee that ſerveth of love, exerciſeth himſelfe in the Law, and walketh in the waies of wiſdome; not becauſe of any thing in the world, nor for feare of evill, or that he may inherit good things: but doth the truth, becauſe it is the truth*, &c. *And this is a very great dignitie, which no wiſe man is worthy of: and it was the dignitie of Abraham our father, whom the holy bleſſed* (God) *calleth his Lover* (*or Friend*, *Eſay* 41.8.) *becauſe he ſerved him not but of Love. And this is the dignitie which God commandeth us, by the hand of Moſes, ſaying; And thou ſhalt love the Lord thy God,* (*Deut.*6.5.) *And at what time a man loveth the Lord, with love convenient, immedially he will doe all the commandements, out of love*, &c. *Maimony treat. of Repentance, c.*10.*S.*1,2. 6

Verſ. 7. *not take up*] to wit, upon thy *lips*, or *mouth*, (as this phraſe is opened in *Pſalme* 16.4. and 50.16.) that is, not ſpeake, uſe, or mention. So to *take up a proverbe*, *Eſa.*14.4. 7

to

to *take up a lamentation*, *Ezek.* 26.17. is to ſpeake or utter the ſame. The Chaldee reſtraineth it to one particular, *thou ſhalt not ſweare by the name*, &c. and the Thargum called Ionathans, thus, *My people the houſe of Iſrael; Let not any of you ſweare by the name of the Word of the LORD your God in vaine:* But though *ſwearing* be a principall thing here intended, *Eſay* 48. 1. yet the precept is more large, forbidding all unreverent and unholy uſe of Gods name, in heart, mouth, or action: and commanding the ſanctifying thereof, as it is *Holy* and *Reverend*, *Mat.* 6.9. *Pſalme* 111.9. and to *ſweare* by the ſame, *Deut.* 6.13. *Name*] that whereby God hath made himſelfe knowne; as his titles and attributes, *Exod.* 34.5,6,7. his Word, Law, Goſpell, *Deut.* 32.3. *Acts* 9.15. (as the *Law* of Chriſt, *Eſay* 42.4. is expounded to be his *Name*, *Matth.* 12.21.) alſo prayer, *Gen.* 4.26. and Gods whole worſhip, and all ordinances pertaining thereto, *Deut.* 12.5. *Mal.* 1.11, 12. *Mic.* 4.5. his ſacraments, *Matth.* 28.18,19. cenſures, 1 *Cor.* 5.4,5. *Matth.* 18.20. and whatſoever belongeth to Chriſtian religion, is compriſed in this *Name* of God. That as the ſecond commandement teacheth us wherewith to ſerve the Lord: ſo this third directeth us unto the holy uſe of all religion, in heart, profeſſion, and action. *in vaine*] or, *to vanitie*: which word implieth alſo *falſitie*, (as after in *verſe* 16.) and ſo it is uſed to denote falſe religion or idolatry, *Ier.* 18.15. *Ion.* 2.9. falſe doctrine, error, and hereſie, *Lam.* 2.14. *Ezek.* 13.6,7. but commonly vaine and fruitleſſe ſpeaking or doing, whereof no good commeth, *Pſalme* 127.1,2. *Eſay* 1.13. *Ier.* 4.30. and 6.29. So two things chiefly are here forbidden; the mentioning or uſing of Gods name, in word or deed, when it ſhould not be uſed, for that there is no juſt cauſe ſo to doe: ſecondly, the uſing of it amiſſe, when duty bindeth us to uſe it with feare and holineſſe. As *ſwearing*, when there is no cauſe of an oath, *Mat.* 6.34. and ſwearing falſly, *Levit.* 19.12. ſwearing and not performing, 2 *Chron.* 36.13. vowing and not paying, *Deut.* 23.21. vaine praying, in reſpect of matter or manner, *Job* 35.13. *Mat.* 6.7. corruption in teaching, or hearing the Word of God, *Ezek.* 21.29. 2 *Cor.* 2.7. *Matth.* 13.19. *Ezek.* 33.31. abuſing the Word to unlawfull arts, ſuperſtition, jeſting, profaneneſſe, *Deut.* 18.11. *Eſay* 66.5. abuſe of the ſacraments and holy myſteries, *Mal.* 1.11, 12. 1 *Cor.* 11.27.-29. *Ier.* 7.4.-10. abuſe of eccleſiaſticall cenſures, *Eſay* 66.5. abuſe of lots, *Eſth.* 3.7. *Prov.* 16.33. hypocriſie in any religious worke, *Mat.* 15.7,8,9. and all unbeleefe, *Rom.* 14.23. *Iam.* 1.6. a ſinfull converſation, whereby *the name of God is blaſphemed among the Gentiles*, *Rom.* 2.24. with whatſoever elſe is contrary to the ſanctifying of Gods name; which on the other part is heere commanded, *Lev.* 22.31,32. The Hebrew Doctors ſay; *Whoſoever tranſgreſſeth wittingly, and without conſtraint, any one of all the commandements ſpoken of in the Law, with a contemptuous ſoule, to provoke (Gods) anger; loe this man polluteth the Name (of God:) and if he tranſgreſſe in the preſence of ten men of Iſrael, he polluteth the Name publikely. Alſo whoſoever ſeparateth himſelfe from tranſgreſſion, or doth that which is commanded, not for any thing in the world, nor for feare or dread, nor for to ſeeke honour; but for our bleſſed Creators ſake, as Ioſeph the juſt refrained himſelfe from his maſters wife, (Gen. 39.9.) loe this man ſanctifieth the Name (of the Lord.) Maimony in Ieſudei hatorah, c. 5. S. 10.* *guiltleſſe*] or, *cleare, innocent*: that is, he will not leave him unpuniſhed: (ſo the phraſe ſignifieth, as is opened in 1 *Kyng.* 2.9.) but he ſhall be plagued in this world, or in that which is to come, as Thargum Ionathan paraphraſeth, *the Lord will not hold him juſt* (or *innocent*) *in the great day of judgement.*

Verſ. 8. *Remember*] Hebr. *To remember*: of which phraſe, ſee *Exod.* 13.3. God ſpeaketh thus of this commandement, to note the importance of it; for he reckoneth the breach of this precept, as one of the greateſt ſins in Iſrael, *Ezek.* 20.12. and 22.8. and 23.38, &c. Likewiſe to ſignifie the antiquity of it, as being from the creation of the world, *Gen.* 2.2,3. and for that it was to be kept but one day in ſeven; that when the time come it be not forgotten or neglected. In repeating this Law, Moſes ſaith *Obſerve* (or *keepe*) the *Sabbath*, *Deut.* 5.12. In *Eſay* 58.13. the Lord addeth 8

addeth two words moe, to *call the Sabbath a Delight, the holy* day *of the Lord honourable:* all which doe ſhew the waight of this precept.

Sabbath day] that is, *the day of reſt*, or *of ceaſing*, namely, from our owne workes, as God did from his, *Heb.*4.10. See the notes on *Geneſis* 2.2,3. A *day* is either large of twentie foure houres, or ſtrict of twelve houres, *Iohn* 11.9. This here is meant of the large day, which in Iſrael began at evening; as *Levit.* 23.32. *from evening to evening, you ſhall reſt your Sabbath.* *ſanctifie it*] that is, ſeparate it from common workes, ſuch as pertaine to this naturall life; and conſecrate it to God and holy workes, ſuch as concerne the ſpirituall life. As to have holy convocations or aſſemblies of the Church, *Levit.* 23.3. in them to pray, *Act.*16.13. to read and expound the Scriptures, *Lu.*4.16-22. *Acts* 15.21. to diſpute of matters of religion, *Act.*17.2,3. and 18.4. to talke and meditate on Gods Word and worke, *Pſal.* 92. to doe workes of mercie to them that are in miſerie, both to man and beaſt, *Mat.*12.10,11-13. *Luke* 13.10,11-17. and all other like actions tending to ſanctification. And as all things are *ſanctified by the word of God and prayer*, 1 *Tim.*4.5. ſo of the Sabbath, the Hebrewes ſay, *It is commanded to ſanctifie it with words*, both at the comming in, and at the going out thereof. At the comming in to bleſſe God, which hath given his Sabbath for a remembrance of the creation of the world, a beginning of holy convocations, a remembrance of the comming out of Egypt, and which of his love hath choſen and ſanctified his Church above all peoples, &c. at the going out of it alſo to bleſſe God, which hath ſeparated between the holy and the profane, betweene light and darkneſſe, betweene Iſrael and other peoples, betweene the ſeventh day and the ſix working dayes. *Maimony* in treat. of the Sabbath, *c.*29.*S.*1,2,3.

9 Verſ. 9. *labour*] or *ſerve*, which ſome doe underſtand thus; Six daies thou ſhalt ſerve the Lord, and doe thine owne worke alſo: for *ſervice* is a dutie to the Lord, *Ex.*3.12. and 23.25. But comparing this place with *Exod.* 34.21. where it is oppoſed unto *Reſt*, it ſeemeth rather to intend our owne worke or labour, which God of his bountie alloweth to be followed the ſix dayes, that we may the more willingly and chearfully ſerve him in the ſeventh. *thy worke*] the Greeke tranſlateth, *thy workes*; hereby is meant things neceſſarie as well for bodie as ſoule; and things good and lawfull permitted us of God, as it is written, *Let him labour and worke with his hands the thing that is good*, *Epheſ.* 4.28. So in *Pſalme* 91.11. *all thy waies*, meane ſuch as God had appointed to walke in: which words Satan therefore omitted when hee alledged that Scripture, tempting Chriſt to unlawfull waies, *Mat.*4.6.

Verſ. 10. *But*] Hebr. *And the ſeventh.* This 10
is perpetuall, that one day of ſeven be a Sabbath: but that *ſeventh* day which Moſes commanded, is changed by Chriſt into the *firſt* day of the weeke, called *the Lords day*, *Rev.* 1.10. becauſe our Lord Chriſt (who renewed the world, and created *new heavens, and a new earth*, *Eſa.*65.17. 2 *Cor.*5.17.) finiſhed his worke and roſe from the dead that day, *Mat.* 28.1,2.6. and his diſciples aſſembled in that day and after unto prayer and religious workes, *Ioh.*20.19.26. *Act.* 20.7. 1 *Cor.*16.1,2. And if the bringing of Iſrael out of Egypt, was ſuch a worke, as God for a memoriall thereof, made that day and moneth the head and beginning of the moneths of the yeare, otherwiſe than had beene before, as is ſhewed on *Exod.*12.2. how ſhould not our redemption from death and hel, (manifeſted in the day that Chriſt roſe from the dead, 1 *Cor.* 15.14.17.) deſerve much more to bee remembred in the day thereof: and the creation of the new world be celebrated, as of the old. The Hebrew Doctors have a ſaying, that *the world was not created but for the Meſſias*; *Thalmud* in *Sanhedrim*, *c. Chelek.* And the bringing out of Egypt is made a reaſon why the Iewes ſhould keepe their Sabbath, *Deut.*5.15. our deliverance by the Meſſias is a more weighty reaſon. Therefore as the other Iewiſh Sabbaths were figurative, and had their end in Chriſt, *Coloſſ.* 2.16,17. ſo the *ſeventh* day in this Sabbath was alſo figurative, and is ceaſed; but the *Sabbath* ſtill re-

maineth, *Matth.*24.20. *in it*] theſe words are added alſo in the Greeke verſion.

any worke] to wit, of thine owne, or for this naturall life; and under the name of *worke*, is comprehended buying and ſelling of wares, or of victuals, *Nehem.*13.16,17. carying of burdens, *Ier.*17.22. embalming of the dead, *Luke* 23. 54. 56. dreſſing of victuals, *Exodus* 16.23. going of journeys, *Exodus* 16. 29. *Acts* 1.12. or any other thing that is of our owne *wities*, or *pleaſures*, or *ſpeaking* our owne *words*, *Eſay* 58.13. even the worke of the Lords Tabernacle might not be done on the Sabbath, *Exod.*31.13-17. but it is expreſly commanded to *reſt* on that day, *Exod.* 23.12. Whereupon the Hebrew Doctors ſay, *though they be things which are not worke, yet wee muſt reſt* (or *ceaſe*) *from them*; namely, things like unto worke, as *climbing of a tree, riding on a beaſt*, or the like. Likewiſe, *judging* of civill cauſes, *putting* off of the ſhooe, and *taking the brothers wife*, (ſpoken of in *Deuter.*25. 5-9.) *ſeparating of tithes*, firſt fruits, &c. *valuing* of things, (ſpoken of in *Leviticus* 27.) And from the Law, in *Eſay* 58.13. they teach *it is unlawfull for a man to ſpeake with his partner* (on the Sabbath day) *what hee will ſell on the morrow, or what hee will buy, or how he will build his houſe*, and the like. Alſo that it is *unlawfull for a man to viſit his gardens or fields on the Sabbath, for to ſee what they need, or how they grow, for this is to doe his owne pleaſure*, (*Eſay* 58.13.) *neither might they pun ſh* (or execute) malefactors *on the Sabbath, though the puniſhment of ſuch is a thing commanded. Maimony treat. of the Sabbath. chap.* 21. & 23. & 24. Neither was it lawfull *to marrie a wife on the Sabbath day: neither married they on the evening of the Sabbath, nor on the firſt day of the weeke, leſt they ſhould pollute the Sabbath by dreſſing of meat for the feaſt. Maimony treat. of Wives, chap.*10. *S.*14. Howbeit things belonging to Gods ſervice, (though laborious to the bodie,) as killing and dreſſing of the ſacrifices, &c. were to be done on the Sabbath, 1 *Chron.* 23.31. *Matth.* 12.5. and ſo for workes of mercy to men, *Hoſ.* 6. 6. So the Iewes held it a Sabbath dayes worke, to *viſit the ſicke*; and ſay, that *perill of life putteth away the Sabbath*; *therefore to a ſicke perſon that is in danger, they doe all things needfull for him on the Sabbath day. Maimony treat.* of the *Sabbath, chap.*24. *S.* 5. and *chap.* 2. *S.*1. *manſervant*, &c.] that they may reſt, as well as thou, *Deuter.* 5.14. Here the Hebrewes ſay, *The man and woman ſervant, whom wee bid to keepe Sabbath, are ſervants that are circumciſed and baptiſed*, &c. *and have receiv'd the commandements which ſervants are bound unto. But ſervants not circumciſed nor baptiſed, but onely have received the ſeven commandements given to the ſonnes of Noe*; *they are as ſojourning ſtrangers, and may doe worke for themſelves openly on the Sabbath, as an Iſraelite may on a working day. Maimony treat. Sabbath, chap.*20. *S.*14. But this permiſſion ſeemeth unto mee, to be againſt Gods Law: which from the creation was given to all the world, *Gen.* 2.2,3. yet the Iewes reſtraine it to themſelves, from *Exod.* 31.17. ſee the annotations there. *cattell*] or *beaſt*; which in *Deuter.* 5.14. is amplified thus, *thine oxe, or thine aſſe, or any beaſt of thine.* *thy ſtranger*] in Greeke, *the proſelyte.* *thy gates*] the Chaldee expounds it, *thy cities.* So that which in 2 *Sam.* 10.8. is called the *entring in of the gate*, is in 1 *Chro.* 19.9. *the entring in of the citie.*

Verſ. 11. *therefore*] Hereby it appeareth, that the Sabbath was inſtituted from the beginning of the world; and ſo was given to all nations, and not to Iſrael onely. Though upon their bringing out of Egypt, they were put in minde to keepe it: and in *Deuter.* 5.15. that their deliverance is made a reaſon to them of this commandement. 11

Verſ. 12. *Honour*] This is called *the firſt commandement with promiſe*, *Epheſ.* 6.2. that is, the firſt of the ſecond table, which directeth us in all duties toward man: and this precept is to maintaine the order which God hath ſet amongſt men of ſuperioritie and ſubjection. The Hebrew word for *Honour* or *Glorie*, hath the name of *weightineſſe*; and ſo Paul ſpeaketh of the *weight of glorie*, 2 *Cor.* 4.17. and it implieth a dignitie and excellencie in parents and governours, which God would have to bee maintained; where- 12

whereupon magiſtrates are called *Glories* or *Dignities*, 2 *Pet.* 2.10. *Honour* is to be performed with the bodie in reverend geſture, 1 *King.* 2.19. *Levit.* 19.32. in reverend ſpeeches, 1 *Pet.*3.6. *Exodus* 32.22. *Numb.* 12.11. in action, as obedience to their inſtructions and commandements in the Lord, *Prov.*6.20. *Epheſ.*6.1. in recompencing their love and care, and releeving them with our ſubſtance in their age and need, *Marke* 7.10,11,12,13. 1 *Tim.*5.4. to cover their infirmities, *Gen.* 9. 21,22. and in heart to reverence, feare, and love them, *Leviticus* 19.3. *Rom.* 13.5.9. and by all other like meanes to ſhew reſpect and honour unto them. In an Hebrew Commentarie upon Moſes, called *Chazkuni*, it is ſaid, *We reade, Honour the* LORD *with thy ſubſtance,* (*Prov.*3.9.) *and Honour thy father and thy mother,* (*Exod.* 20.) *The* LORD *is to bee honoured, if thou have it: thy father and mother whether thou haſt it or no; for if thou haſt nothing, thou art bound to beg for them.* Againe, as God commandeth Honour; ſo he forbiddeth all diſhonour, contempt, and diſobedience, in heart, word, geſture, or action, *Levit.* 20. 9. *Prov.*30.17. *Deut.* 21.18-21. *Eccleſ.* 10.20. And as hee requireth children to honour their parents: ſo the parents are bound to educate and governe them with gravitie and lenitie, *in the inſtruction and information of the Lord, Epheſ.*6.4. *father and thy mother*] in *Leviticus* 19.3. the *mother* is named before the *father.* Vnder theſe names, all ſuperiors and governours are implied: firſt, *the father that begat,* and *mother that bare, Proverbs* 23. 22. and 31.2. then parents by law and affinitie, *Ruth* 3.1.5. parents that adopt children, *Eſth.*2.7.20. Kings and all magiſtrates, *Eſa.*22.21. 2 *King.*5.13. Prophets and Church governours, as Elias and Eliſeus were fathers, 2 *King.*2.12. and 6.21. and 13.14. Deborah, a mother in Iſrael, *Judg.*5.7. and 17. 10. Ancients in yeares, patrons, inſtructors, protectors, and all ſuch like, 1 *Tim.* 5.1,2. *Iob* 29.16. *Gen.*45.8. and 4.20,21. *may be prolonged*] in *Deut* 5.16. Moſes addeth, *and that it may be well with thee.* It may be Engliſhed, *that they* (thy parents by their prayers) *may prolong thy dayes:* but ſuch phraſes are often uſed impersonally, as is noted on *Gen.* 2.20. and 16.14. and ſo the Apoſtle (according to the common Greeke verſion) ſaith, *that it may be well with thee, and that thou maieſt be long lived* (or *live a long time*) *in the land, Eph.* 6.2,3. Alſo the Chaldee ſaid to bee Ionathans, tranſlateth, *that your dayes may be multiplied.* *the land*] of Canaan which was to be given unto Iſrael, and was a figure of an heavenly countrey, as is noted on *Gen.*12.1.5. Thus pietie hath the promiſe both of this life and of that which is to come. *Maimony in Miſneh* treat. of *Repentance, chap.* 8. *S.*1. ſaith; *That which is written in the Law* (*Deuter.*22.7.) *that it may bee well with thee and thou maiſt prolong thy dayes, wee have beene taught to underſtand thus: that it may be well with thee, in the world where all is well; and thou maiſt prolong thy dayes in the world which is all long, and that is the world to come.*

Verſ. 13. *Thou ſhalt not kill*] or, *Thou ſhalt not murder:* for the Hebrew *Ratſach* properly ſignifieth *Murder*, that is, killing of mankinde unjuſtly; and ſo differeth from another word *Harag*, which is to kill a perſon, which ſometime is juſtly, *Deuter.*13.9. Wee may alſo Engliſh it, *Kill not:* and ſo the reſt, *Commit not adulterie: Steale not,* &c. for both theſe wayes doth the holy Ghoſt tranſlate theſe precepts into Greeke, *Matth.* 19.18. *Marke* 10.19. This ſixt Commandement is for preſerving mans life: the ſeventh is, for the juſt propagation of mankinde: the eight concerneth his goods: the ninth his good name: the tenth teacheth every man to bee contented with his owne eſtate. The Chaldee tranſlateth this, *Thou ſhalt not kill a ſoule,* that is, any perſon: and it forbiddeth all murder of ſoule or of bodie, *Ezek.* 13.19. and 3.18. *Geneſis* 9.6. of ones ſelfe, or of another, *Acts* 16.27,28. *Proverbs* 1. 11-16. and this not onely in act, but in reproachfull words, *Matthew* 5.21,22. malicious geſture, *Matthew* 27.39. *Geneſis* 4.6. inward unadviſed anger, malice and hatred, *Matth.* 5.22. for, *whoſoever hateth his brother, is a murtherer,* 1 *Iohn* 3.15. Contrariwiſe, it commandeth to preſerve the life of all men, except ſuch as God for their ſinnes com- 13

mandeth to be killed, *Geneſis* 9. 6. 1 *Sam.* 15. 2,3. 18. 33.

14 Verſ. 14. *not commit adulterie*] or, *not adulterate*: the originall is one word, and forbiddeth all manner of whoredome, fornication and uncleanneſſe, *Epheſ.* 5. 3. and unnaturall filthineſſe, *Levit.* 18. 22, 23. not onely the outward act, but all laſcivious words, geſtures, and attire, *Epheſ.* 4. 29. 1 *Pet.* 2. 14. *Prov.* 7. 10, 11, 12. 23-22. and all inordinate luſts, for *who ſo looketh on a woman to luſt after her, hath committed adulterie with her alreadie in his heart*, *Matth.* 5. 28. Likewiſe pluralitie of wives, *Malac.* 2. 15. 1 *Cor.* 6. 16. and 7. 2. unjuſt divorces, *Malac.* 2. 16. *Mat.* 19. 3, 4-9. and inceſtuous mariages, *Leviticus* 18. 6, &c. Contrariwiſe, God here requireth chaſtitie in bodie and ſpirit, either in ſingle life, 1 *Cor.* 7. 34. or in lawfull maried eſtate, *Hebr.* 13. 4. *that every one ſhould know how to poſſeſſe his veſſell in holineſſe and honour*, 1 *Theſ.* 4. 3, 4.

15 Verſ. 15. *not ſteale*] either perſons, *Exodus* 21. 16. 1 *Tim.* 1. 10. or any other things, by fraud, or by force, 1 *Theſſ.* 4. 16. It forbiddeth all unjuſt taking, or keeping backe of things pertaining to God, *Leviticus* 5. 15. *Malac.* 3. 8. *Acts* 5. 2. 4. or to men, *Leviticus* 19. 11. *Rom.* 13. 7. all unrighteouſneſſe in covenants, contracts, bargaines, &c. *Gen.* 31. 39. 41. *Leviticus* 19. 35. oppreſſion, *Deut.* 24. 14. extortion, *Luke* 3. 13. taking of bribes, *Deuter.* 16. 19. uſurie, *Exodus* 22. 25. or any filthie game, 1 *Tim.* 3. 8. detaining of other mens goods, either lent, *Pſalme* 37. 21. or pawned, *Exodus* 22. 26. or loſt, *Leviticus* 6. 4. withholding of tribute, cuſtome, &c. *Mat.* 22. 21. *Rom.* 13. 6, 7. removing of landmarkes, *Deuter.* 19. 14. All idle and inordinate walking, 2 *Theſſ.* 3. 6. 10, 11, 12. covetouſneſſe, *Heb.* 13. 5. and unmercifulneſſe to the poore, *Deut.* 15. 7. Contrariwiſe, it requireth juſtice and equitie, faithfulneſſe, diligence, and mercie in all our dealings, *Deut.* 16. 20. *Mat.* 20. 7. *Titus* 2. 10. *Prov.* 22. 29. *Pſalme* 112. 9. and to doe unto all men whatſoever wee would that men ſhould doe unto us, *Mat.* 7. 12.

16 Verſ. 16. *not anſwer*] that is, *not ſpeake*, or *witneſſe*, as the Chaldee tranſlateth; the Greeke ſaith, *not falſely witneſſe*, and ſo this Commandement is alledged in *Mat.* 19. 18.

falſe witneſſe] or, *falſe teſtimonie*, as the Greeke and Chaldee tranſlateth it, though the Hebrew *Ed*, ſignifieth alſo a *teſtifier*, as in *Leviticus* 5. 1. and ſo may here be Engliſhed, *a witneſſe* (or *teſtifier*) *of falſhood*. In repeating this law, Moſes uſeth another word, *witneſſe of vanitie*, *Deut.* 5. 20. the ſame word that was before, in *verſe* 7. for taking Gods name in *vaine*. God here forbiddeth all lying and untrue ſpeaking, *Epheſ.* 4. 25. eſpecially in witneſſe bearing: all wreſting or depraving of the actions, words, or meaning of any, 2 *Sam.* 10. 2, 3. *Matth.* 26. 59, 60. *Pſal.* 52. 4, 5, 6. all raſh and unrighteous judgement, without due triall and examination, *Iohn* 7. 24. 51. *Matth.* 7. 1. *Deuter.* 19. 18. wreſting of the Law, and of judgement, *Deuter.* 16. 19. *Zeph.* 3. 4. concealing the truth which one can witneſſe, *Leviticus* 5. 1. falſe records, *Ezra* 4. 19. raiſing or receiving of falſe rumours or reports, *Exodus* 23. 1. *Neh.* 6. 6, 7, 8. 1 *Sam.* 24. 9. walking about with tales, *Levit.* 19. 16. whiſpering, backebiting, covenant-breaking, *Rom* 1. 29, 30, 31. and all other wayes of hurting with the tongue, *Pſalme* 101. 5. And he commandeth faithfull teſtimonie, *Prov.* 14. 5. 25. righteous judgement, *Deuter.* 1. 16. ſpeaking truth, as it is in ones heart, *Pſalme* 15. 2. and all other things that may preſerve the good name of a man, and of his neighbour, which is to be choſen rather than great riches, *Proverbs* 22. 1.

thy neighbour] that is, any man, acquaintance or ſtranger, friend or foe: for though the Hebrew *Regneh*, ſometimes ſignifieth a ſpeciall friend, (as *Deuter.* 13. 6. *Iob* 2. 11.) yet here it is to be taken in the largeſt ſenſe, as Chriſts anſwer to him that asked who was his neighbour, ſheweth, *Luke* 10. 29, 30-37. By *neighbour* then, is meant any *other* man, joyned to us, and living with us in humane ſocietie; as God hath *of one blood made all nations of men*, *Acts* 17. 26. So *neighbour* is uſed generally for *another* man or woman: *Geneſis* 11. 3. *Eſth.* 1. 19. and in *Proverbs* 18. 17. the Greeke tranſlateth it an *Adverſarie*,

Adversarie, according to the true meaning there. The Holy Ghost in Greeke calleth him *Plesion*, that is, our *Neighbour* or *Next*, *Luke* 10. 27. 29. *Rom.* 13. 9.

17 Vers. 17. *not covet*] in *Deut.* 5. 21. another word *Desire*, is also used: and there the coveting of the *wife* is first named; and then the coveting of the *house*: there also the *field* is added, whereof heere is no mention: howbeit the Greeke hath the same order and addition in this place. This Commandement forbiddeth covetousnesse and discontentment with our present estate, and all desire of any thing which God hath bestowed upon another: though wee would have it without injurie to another; as by giving him the worth of it in money, or otherwise, 1 *King.* 21. 2. And thus it differeth from the former Commandements, which forbid together with the outward act, the inward desire of another mans goods, to his hurt. For as desire after a mans wife, is adulterie, *Matthew* 5. 28. so the desire of any other mans house or beast wrongfully, is stealth. But this Commandement forbiddeth an inferiour degree of sinne; and because mens desires are not satisfied with that they have, but *Covetousnesse coveteth all the day*, *Proverbs* 21. 26. therefore God here restraineth every inordinate lust, and teacheth us to be *content* with such things as we have; *for he hath said, I will not leave thee nor forsake thee*, *Hebrewes* 13. 5. and contentation saith, *I have all things*, *Genesis* 33. 11. These five last precepts, are in *Deut.* 5. joyned one to another, with this word *And*: for they mutually respect each other in the things forbidden; and binde us to the observing of every one severally, and all of them joyntly; as it is written, *Whosoever shall keepe the whole Law, and yet offend in one point, he is guiltie of all. For he that said, Doe not commit adultery, said also, Doe not kill*, *Iames* 2. 10, 11. Hereunto we may also referre the double accents, which most of these ten Commandements have, in the Hebrew Scripture; different from all the Bible besides: which though they serve for a twofold manner of reading, the one common as the other Scripture, the other leasurely, and with a long pronunciation, as the Iewes used in their assemblies; yet they may lead us also, to observe a distinction of matter in some, and a conjunction or continued matter in other some.

Vers. 18. *saw*] this word is generally used for *seeing*, *hearing*, or *perceiving*: not onely by the eye, but by any sense or understanding: as *Iakob saw that there was corne in Egypt*, *Genesis* 42. 1. which the Holy Ghost expounderth, *Iakob heard*, *Acts* 7. 12. So here, they *saw the voices*, that is, *heard* them. *lightnings*] in Hebrew and Greeke, *lamps*; so called for that they burned and shined like lamps or torches: see *Genesis* 15. 17. where such appeared to Abraham, at the covenant making with him. They here signified the brightnesse and terrours of the Law: as did the shining face of Moses afterward, *Exodus* 34. 30. 2 *Cor.* 3. 7. *Psalme* 119. 105. *removed away*] being *afraid*, as the Greeke translateth. Shewing the effect of the Law in their consciences, to worke feare by the spirit of bondage, which all that are borne of the bondwoman *Agar*, (or mount *Sina*,) are possessed with, *Rom.* 8. 15. *Galat.* 4. 24, 25. For they had before come neere, and stood under the mount, *Deut.* 4. 11. 18

Vers. 19. *they said*] by the chiefe of their Tribes and their Elders, *Deuteronomie* 5. 23. *will heare*] and doe it. This speech of theirs God well approved of, *Deuteronomie* 5. 27, 28. For as they desired Moses to be a mediator betweene God and them; so the Law is *a Schoolemaster to bring us to Christ*, the mediatour of the new Testament, *Galath.* 3. 24. *Hebr.* 12. 24. wherefore upon this speech of theirs, God promised Christ unto them, *Deuteronomie* 18. 15, 16, 17, 18. *lest we die*] for *this great fire will consume us*; *if we heare the voice of the Lord our God any more we shall die*, *Deuter.* 5. 25. Hereby was manifested, that there was not a Law given *which could give life*; but that *the just should live by faith*, *Galat.* 3. 11, 12. 21. For the Law of God, and the will of man are adver- 19

saries, which cannot be reconciled but by grace in Christ: onely through feare man faineth to love the Law; but by faith it is fulfilled, *Rom.*5.1,2. and 8.1.-4.

20 Vers. 20. *Feare not*] but, as the Greeke translateth, *be of good comfort*. He encourageth them against the exceeding feare which dismaied them; (for otherwise, it was the purpose of God, that by this they might *learne to feare* him, *Deuteronom.*4.10.) So when the Angell said, *Feare not*, *Matth.* 28.5. he meant, *be not affrighted* (or *dismaied*) *Marke* 16.6. *is come*] as the Chaldee paraphraseth, *his glorie is revealed*. *to tempt*] or, *to prove*: see *Exodus* 15.25. *not sinne*] thus the Law was *added because of transgressions*, *Galath.* 3.19. to manifest sinne, and to restraine men from it, *Romans* 3.20. *Psalme* 119.11. *Iames* 2.9. for, *without the Law sinne is dead*, *Rom.*7.8. But sinne, which dwelleth in us, that it might appeare sinne, and might become exceeding sinfull, reviveth by the Law; taketh occasion by the Commandement, deceiveth us, and slaieth us; so that which was ordained *unto life*, we finde to be *unto death*, *Romans* 7.13. 9, 10, 11. But what the Law could not doe, in that it was weake through the flesh, God (hath done) sending his owne Sonne, in the likenesse of sinfull flesh, and for sinne condemned sinne in the flesh, *Rom.*8.3.

21 Vers. 21. *thicke darknesse*] or, *tempestuous darknesse*. The Hebrew *gnaraphel*, which signifieth *thicke* (or *obscure*) *darknesse*, is by the Holy Ghost translated in Greeke *thuella*, *Hebrews* 12.18. which signifieth *a tempest*; and so the Lxx. translate it in *Deuteronomie* 4.11. and 5.22.

22 Vers. 22. *the heavens*] This was when God came downe upon mount Sina, *Neh.*9.13. upon earth also; he shewed them his great fire, and they heard his voice out of the midst of the fire, (which, did ever people heare and live?) *Deut.*4.36.33.

23 Vers. 23. *with me*] to wit, *any gods with me*, which the Chaldee translateth, *before me*, as in *verse* 3. So *with me*, in *Esth.* 7.8. is used for *before me*; and, *with the arke of God*, 2 *Sam.* 6.7. is expounded *before God*, 1 *Chron.* 13.10. *gods*] that is, *idols* of gold or silver, representing God unto you. Thus Israel when they made the calfe in the wildernesse, (which was an *idoll*, *Acts* 7.41.) are said to have made them *Gods of gold*, *Exod.* 32.8. 31. and the *idols* (or *images*) of the Philistines, are called their *gods*, 2 *Samuel* 5.21. 1 *Chron.* 14.12.

Vers. 24. *of earth*] This seemeth to differ from the brazen altar which was after made in the Sanctuarie, *Exodus* 27.1, 2. though some thinke it was the same, and being hollow was filled with earth. But earthen altars were used before, as is noted on *Genesis* 8.20. And an altar was made by Israel, *Exodus* 24.4. before that altar of brasse, *Exodus* 38. Heere *an altar of earth*, is opposed to the *gods of silver and gold*, before prohibited. For God is to be worshipped in spirit and truth, not with outward, carnall pompe, *Iohn* 4.24. And as the altar figured Christ, *Hebrewes* 13.10. so his earthly or humane nature, was hereby signified, for hee was made of the seed of David according to the flesh, *Romans* 1.3. *peace-offrings*] or *thanke-offrings*; of these, see *Levitic.* 1. and 3. *make the memoriall*] or, *cause the remembrance of my name* to bee: or, *make* you *to remember my name*: that is, all places of publike worship and service of God; and monuments of him: such as were the many encamping places in the wildernesse, and sundry afterward in the land of Canaan: altars, arke, tabernacle, temple, &c. For as Absalom erected a pillar, to keepe his name in remembrance, 2 *Samuel* 18.18. so God chose out places *to put his name there*, *Deuteronomie* 12.5. as in Ierusalem, 1 *Kings* 14.21. and in his Temple there, 1 *Kings* 8.29. and before that, in his Tabernacle and Arke, where David set Levites to *make mention* (or *memoriall*,) and to confesse and praise the Lord God of Israel, 1 *Chron.* 16.4. So in the heavenly Ierusalem, builded by Christ, *Esay* 62.6. The Chaldee paraphraseth, *in every place*, *where I shall make my Divinitie* (or *my glory*) *to dwell*: the Greeke, *where I shall name my name*: which phrase

24

Paul

Pauluſeth, 2 *Timoth.* 2.19. *bleſſe thee*] Hereupon are thoſe ſpeeches, *he bleſſeth thy ſonnes within thee* (Ieruſalem) *Pſalme* 147.13. and Iehovah *bleſſe thee out of Sion*, *Pſalme* 134. 3. and Obed-Edoms houſe was bleſſed, *becauſe of the Arke of the Lord*, 2 *Sam.* 6.12. and ſundry the like.

25 Verſ. 25. *of hewen ſtones*] ſo the Greeke and Chaldee expreſſe the Hebrew phraſe *of hewing*: whereby is meant *ſtones of hewing*, (as is expreſſed in 1 *Kings* 5.17.) that is, *ſtones hewed*: of ſuch the altar might not be built, but of *whole ſtones*, *over which no man had lift up any iron*; as Ieſus did on mount Ebal, *Ioſ.* 8.30,31. *thy toole*] or, *thy axe*, *thy ſword*: any iron or edge toole; therefore in *Deuteronomie* 27.5. Moſes uſeth the word *iron*. And the Hebrew *Chereb*, (*an axe*, or *ſword*) heere uſed, hath the name of *waſting* or *deſtroying*, being inſtruments of warre for deſtruction of men, and of towres, as in *Ezek.* 26.6,9. and is here forbidden in making the altar: and in the building of Salomons temple, *no iron toole was heard*, 1 *Kings* 6.7. *polluted*] Thus that which in mans judgement and art, ſhould poliſh it; Gods Law maketh to be *pollution*. So humane *wiſdome of ſpeech*, in preaching the Goſpell, maketh *the croſſe of Chriſt vaine* and of none effect, 1 *Cor.* 1.17. and 2.4, 5.

26 Verſ. 26. *by ſteps*] or, *by ſtaires*, *greeces*: albeit the altar was higher than other places, and the ſacrificers went up unto it, and downe from it, 2 *Chron.* 4.1. *Leviticus* 9.22. *nakednеſſe*] that is, *uncomely parts*; or *ſhame*, as the Greeke tranſlateth it: which as honeſty would have covered from the eies of man, *Geneſis* 9.22,23. ſo religion teacheth us to cover in the preſence of God. And this rule extendeth to the comely covering of all parts of our body, 1 *Corinth.* 11.4, 5.13. eſpecially to hide our ſpirituall ſhame and nakednеſſe, *Reve'at.* 16.15. Wherefore God appointed *linnen breeches*, to cover the nakednеſſe of the prieſts, *Exod.* 28.42,43. and covereth of his grace the nakednеſſe of all his people, *Ezek.* 16.8, *Rev.* 3.18.

Chapter XXI.

1. Iudiciall lawes for men ſervants. 5. For the ſervant whoſe eare is bored. 7. For women ſervants. 12. For manſlaughter. 16. For ſtealers of men. 17. For curſers of parents. 18. For ſmiters. 22. For hurting a woman with childe. 26. For maiming a ſervant. 28. For an oxe that goreth. 33. For him that is an occaſion of harme.

מ מ מ

AND theſe *are* the Iudgements 1
which thou ſhalt ſet before
them. When thou ſhalt buy an He- 2
brew ſervant, ſix yeares he ſhall
ſerve, and in the ſeventh he ſhall
goe out free for nothing. If he 3
came in with his body, he ſhall goe
out with his body: if he *were* the
husband of a wife, then his wife ſhall
goe out with him. If his maſter 4
have given him a wife, and ſhe have
borne him ſonnes or daughters, the
wife and her children ſhall be her
maſters, and he ſhall goe out with his
bodie. And if the ſervant ſaying 5
ſhall ſay, I love my maſter, my wife,
and my ſonnes: I will not goe out
free. Then his maſter ſhall bring 6
him unto the gods; he ſhall alſo
bring him unto the doore, or unto
the doore poſt: and his maſter ſhall
bore his eare through with an aule;
and he ſhall ſerve him for ever.
And when a man ſhall ſell his daugh- 7
ter, for a maid ſervant, ſhe ſhall not
goe

8 goe out, as the ſervants goe out. If *ſhe be* evill in the eyes of her maſter, * or, *hath betrothed her to himſelfe.* that * he doe not betroth her, then ſhall he let her be redeemed: to a ſtrange people he ſhall not have power to ſell her, for that he hath unfaithfully tranſgreſſed againſt her. 9 And if he ſhall betroth her to his ſonne, he ſhall doe unto her after the right- 10 full manner of daughters. If he take him another wife, her food, her rayment and her mariage dutie, ſhall 11 he not withdraw. And if he doe not theſe three unto her, then ſhall ſhee goe out freely without money. 12 He that ſmiteth a man and he die, 13 ſhall be put to die the death. And if he hath not lien in wait, but God hath occaſionally delivered *him* into his hand; then I will appoint thee a 14 place whither he ſhall flee. And when a man ſhall come preſumptuouſly upon his neighbour, to ſlay him with guile; from my altar ſhalt 15 thou take him to die. And he that ſmiteth his father or his mother, ſhall 16 be put to die the death. And hee that ſtealeth a man, and ſelleth him, or he be found in his hand, ſhall be 17 put to die the death. And he that curſeth his father or his mother, ſhall 18 be put to die the death. And when men contend, and a man ſmite his neighbour, with ſtone, or with fiſt, and he die not, but falleth on bed; 19 If he riſe againe, and walke abroad upon his ſtaffe, then the ſmiter ſhall be innocent, onely he ſhall give his ſitting ſtill, and healing he ſhall heale *him*. And when a man ſmite his man-ſervant, or his woman-ſervant, 20 with a rod, and he die under his hand, avenging he ſhall be avenged. But if he continue a day, or two 21 daies, he ſhall not be avenged, for he *is* his money. And when men 22 ſtrive, and ſtrike a woman with childe, and her births depart from *her*, and there be no miſchiefe; puniſhing he ſhall be puniſhed, according as the womans husband will lay upon him; and he ſhall give by the judges. And if miſchiefe be, 23 then ſhalt thou give ſoule for ſoule. Eie for eie; tooth for tooth; hand 24 for hand; foot for foot. Burning 25 for burning; wound for wound; ſtripe for ſtripe. And when a man 26 ſhall ſmite the eie of his man-ſervant, or the eie of his woman-ſervant, and corrupt it; he ſhall ſend him away free for his eie. And if he ſhall 27 ſmite out the tooth of his man-ſervant, or the tooth of his woman-ſervant; hee ſhall ſend him away free for his tooth. And when an 28 oxe ſhall puſh a man or a woman that he die; the oxe ſhall be ſtoned with ſtones, and his fleſh ſhall not be eaten; and the owner of the oxe *ſhall be* innocent. And if the oxe 29 were a puſher in time paſt, and it hath beene teſtified to his owner, and he hath not kept him in, but *that* he hath killed a man or a woman; the oxe ſhall bee ſtoned, and his owner alſo ſhall be killed. If a 30 ranſome be laid upon him, then he ſhall give the redemption of his

his soule, according to all which
31 shall be laid upon him. Whether he have pushed a sonne, or pushed a daughter, according to this judge-
32 ment shall it be done unto him. If the oxe have pushed a man-servant, or a woman-servant, he shall give unto his master thirtie shekels of silver, and the oxe shall be stoned.
33 And when a man shall open a pit, or when a man shall digge a pit, and not cover it, and an oxe or an asse fall
34 there: The owner of the pit shall pay, he shall render money to the owner of it, and the dead *beast* shall
35 be his. And when a mans oxe shall strike his neighbours oxe, that he die, then they shall sell the living oxe, and divide the money of it, and
36 the dead also they shall divide. Or *if* it be knowne that the oxe was a pusher in time past, and his owner hath not kept him *in*, paying he shall pay oxe for oxe, and the dead shall be his owne.

Annotations.

ד ד ד Here beginneth the 19. Section of the Law, called *Mishpatim*, that is, *Iudgements*. See *Gen.* 6. 9.

1 THE *Iudgements*] the Iudiciall lawes, annexed to the Law or ten Commandements fore-given, *Exodus* 20. for punishment of transgressours: as the ordinances about Gods worship, and sacrifices, are commonly called *statutes*, or *decrees*, *Exodus* 12. 24. 43. and 27. 21. and 29. 9. *Leviticus* 3. 17. and 6. 18. 22. The Greeke here and often translateth them *Dicaiomata*, *Iust iudgements*: and so the Holy Ghost useth the word, in *Revelat.* 15. 4. The *statutes* and *iudgements*, are often distinctly mentioned, *Deuter.* 4. 1. 5. 45. and 5. 1. and 12. 1. and sometime the *Law* or *Commandements* annexed with them, *Deuter.* 6. 1. and 26. 17. *Malac.* 4. 4. And these Iudicials were propounded by Moses, not by expresse voice of God unto the people, as were those *ten Words*, in *Exodus* 20. *before them*] that is, the Israelites; and in speciall, the Magistrates of Israel. From hence the Hebrewes gather, (as *R. Solomon* on this place) that it was not lawfull for them to have their causes judged by infidels. And Paul hath a much like doctrine, in 1 *Cor.* 6. 1.

Vers. 2. *Hebrew servant*] that is, as the Chaldee explaineth it, *a sonne of Israel*: see *Exod.* 3. 18. A man might not buy an Hebrew, but either when hee willingly sold himselfe, for extreme poverty, *Deuteronomie* 15. 12. *Levit.* 25. 39. or when he was sold against his will, by the magistrate, for theft which he was not able to restore, *Exodus* 22. 3. 2
shall serve] the Greeke explaineth it, *shall serve thee*. This might not be *with the service of a bond-servant, but as an hired servant*; and without *rigour*, *Leviticus* 25. 39, 40. 43. For the time, the Hebrew canons say, *He whom the Synedrion* (the Magistrates) *sell, serveth six yeeres from the day of his sale: and in the beginning of his seventh yeere, he goeth out free. If the yeere of release* (*Deuter.* 15. 1.) *fall out within any of the six yeeres, yet he serveth in it: but if the yeere of Iubilee fall, though he be sold but one yeere before, yet he goeth out free*, as *Leviticus* 25. 40, 41. 54. *Hee that selleth himselfe, may doe it for moe than six yeeres. If it be for ten or twentie yeeres, and the Iubilee fall out within a yeere after he is sold, hee goeth out free. Maimony in Misneh, treat. of servants, cap.* 2. *S.* 2, 3. *free*] or, *a free man*, as both Greeke and Chaldee doe interpret it. This state of servitude, figured their subjection unto sinne, under the Law, *Rom.* 6. 6. 16, 17. *Galath.* 4. 25. the *seventh yeere*, figured the time of grace by Christ, who *proclaimed* by his Gospell, *the acceptable yeere of the Lord*, *Esay*

61. 2. *Luke* 4. 18, 19. he by his *truth* maketh men *free in deed*, *John* 8. 32. 36. that *sinne hath no more dominion over them*, *Romanes* 6. 14. 18. *for nothing*] or, *for nought*, *freely*: without moneys worth, *Genesis* 29. 15. It signified the free gift of mans redemption, and iustification by the grace of Christ, *Romans* 3. 24. where the Apostle useth the same Greeke word *Dorean*, by which the Hebrew is in Greeke translated here.

3 Vers. 3. *with his body*] onely, and hath no wife, as the words following manifest: therefore the Greeke and Chaldee translate it, *himselfe alone.* *of a wife*] which is entred into servitude with him; therefore the Greeke translateth it thus, *If a wife came in together with him, then the wife shall goe out together with him.*

4 Vers. 4. *given him a wife*] to wit, an heathen bond woman: for such onely, with their children might bee left in servitude, *Leviticus* 25. 44. neither might any man thus deale with an Hebrew woman, as is after shewed in *verse* 7, &c. And this thing, (which God heere commandeth not, but tolerateth) the Hebrew Doctors restraine to him onely that is sold by the magistrate, saying: *Hee whom the magistrates doe sell, his master may give him a Canaanitesse bond-woman, &c. and compell him hereunto, that hee may beget servants (or slaves) of her; and hee may lawfully use her, all the daies of his servitude, Exodus* 21. 4. *but he that selleth himselfe, is forbidden a Canaanitesse bond-woman, as are all other men of Israel.* But, *An Hebrew servant, may not have to wife a Canaanitesse, untill he have an Israelitesse wife and children. For if he have not a wife and children, his master may not give him a Canaanitesse.* *And this is by tradition, that although hee be a Priest that is sold, yet he may have a Canaanitesse bond-woman, all the daies of his servitude. If hee have wife and children, though his master may give him a Canaanitesse, yet may he not separate him from his wife and children, as it is written, verse* 3. HIS WIFE WITH HIM. *And hee may not give him two bond-women; nor give one bond-woman to two Hebrew servants, as is the manner to give unto two Canaanite servants.* These things are recorded by *Maimony*, in his treat. *of Servants, Chapter* 3. *Sect.* 3, 4, 5. *with his body*] that is, *alone*, as the Greeke translateth it. For his children borne of the bond-woman, are bond-men also; as the example of *Ismael*, whom Abraham begat of Agar, sheweth, *Genesis* 21. 9, 10. *Galat.* 4. 22, 23. 30. So the Hebrew canons also testifie: *An Israelite that lieth with a Canaanitesse bond-woman, &c. begetteth a Canaanite in every respect, who may be sold and bought, and made to serve for ever, as other bond-men. Maimony* treat. of *Servants, Chap.* 9. *Sect.* 1.

5 Vers. 5. *saying shall say*] that is, *shall freely, openly, and plainely say*: Greeke, *shall answer and say.* *my master*] in *Deut.* 15. 16. is mentioned also his *house*: from which the Hebrewes gather, that if the master *have not wife and children, the servant is not to be bored in the eare: or if his master love not him, or if either the master or servant be sicke, the servant is not to be bored; for it is said, (in Deut.* 15. 16.) *because he is well with thee. Maimony*, treat. of *Servants, Chap.* 3. *Sect.* 11.

6 Vers. 6. *the gods*] that is, *the Iudges*, or *Magistrates*, called *gods* in *Psalme* 82. 1. 6. because the Word of God was given to them, *Iohn* 10. 34, 35. So the Chaldee translateth it *Iudges*: the Greeke, *the iudgement of God.* The Rabbines expound it, *the Synedrion* (or *Court*) *of three Iudges*: and that was the loweſt Court. *Maimony in Servants, Chapter* 3. *Sect.* 9. But withall they say, *None are called Elohim (Gods,) but the Iudges ordained in the land of Israel onely; and such as were wise men, fit for to judge; whom the Senate of the Land of Israel sought out, and appointed, and imposed hands upon them. Maimony in Sanhedrin, Chapter* 4. *Sect.* 4. *the doore*] either of his masters house, or of any other mans, saith *Maimony* in treat. of *Servants, Chapter* 3. *his master*] this the Hebrew Doctors hold strictly must be done by the master *himselfe, not by his sonne, nor by his messenger, nor by a messenger of the magistrates. Maimony*, in the same place. *his eare*] this the Hebrewes explaine to be *his right eare*, and *through the body of it.* And

because

because the Law saith for servants, that at the Iubilee they should *returne unto their familie*, *Leviticus* 25. 41. they doe except the priests from this. *An Hebrew servant, that is a priest, may not be bored in the eare, because hee is made thereby blemished, and cannot therefore returne unto his dignitie.* *Maimony*, treat. of *Servants*, *Chap.* 3. *Sect.* 8. *serve him for ever*] that is, (as *Maimony* there explaineth it) *till the Iubilee*; or, *till his masters death. If hee die and leave a sonne, yet he that is bored serveth not his sonne: for it is said, he shall serve him* (not his sonne,) *for ever, to his ever of Iubilee.* The Law for the Iubilee, (which was every fiftieth yeare) see in *Leviticus* 25. 13. 28. 40, 41. and as the word *Ever*, for many things reached but to the Iubilee; so sometime it is but during life; as 1 *Samuel* 1. 22. Thus by all meanes God provided to keepe men out of bondage, as hee had brought them out of Egyptian servitude, to be his servants, *Leviticus* 25. 42. *Nehem.* 5. 8. And the Apostle saith, *If thou canst be made free, use it rather*, 1 *Corinth.* 7. 21. Especially God taught them hereby, to labour for the Libertie which Christ at his Iubilee should bring unto them, *Iohn* 8. 32. 34-36. and not to be *the servants of men*, 1 *Corinthians* 7. 23. And by this outward state of servants, led them from the bondage of the Law, at mount Sina, to the freedome of the Gospell, at mount Sion, *Galathians* 4. 24, 25, 26, &c. For *the aule* through *the eare*, signified the sharpe iron precepts, which men were bound to obey, in their going out and comming in, their whole administration, till either the death of the master, or the Iubilee did release them. So the Apostle saith, *The Law hath dominion over a man, as long as he liveth*, &c. *When we were in the flesh, the passions of sinnes, which were by the Law, wrought effectually in our members, to bring forth fruit unto death: but now wee are delivered from the Law, that being dead wherein we were held, that we should serve in newnesse of the spirit, and not in oldnesse of the letter*, *Rom.* 7. 1. 5, 6.

7 Vers. 7. *sell his daughter*] which the Hebrew canons say, hee might not doe, but while shee was a girle, under the age and state of mariage, not after, neither might hee sell her, but for extreme povertie, when hee had *nothing left of goods moveable, or unmoveable, unto the cloathes on his backe.* *Maimony*, treat. of *Servants*, *Chap.* 4. *Section* 1, 2. An example hereof was among the poore Iewes, returned out of Babylon, *Nehemiah* 5. 1-5. 8. *maid-servant*] or, *hand-maid*: see *Genesis* 16. 1. This servitude by the Law must be but till the seventh yeare; (as was before for men-servants, whom the Magistrates sold;) or, till the Iubilee, if it fell out before, *Deuteronomie* 15. 12. *Leviticus* 25. 40. or (by the Hebrew canons) till the death of her master. *as the servants:*] that is, *as slaves*, basely, and with dishonour: for the Hebrew men and women might not be made to serve as *servants*, but as *hired persons*, and *sojourners*, *Leviticus* 25. 39, 40. Although therefore this by some is referred to the former law of men-servants, in *verse* 2, 3, &c. yet the Greeke translation changeth the gender, and so understandeth it of *bondwomen* or *slaves*. And the Iew Doctors referre it to that which followeth in *verse* 26, 27. that an Hebrew handmaid goeth not out for losse of limme, as of eye, tooth, &c. but must receive satisfaction for such hurts, as any other of Israel; according to the Law, in *verse* 24. *Maimony*, treat. of *Servants*, *Chap.* 4. *Sect.* 6.

Vers. 8. *evill*] that is, *displeasing*, as the Greeke also translateth it. 8 *that hee doe not betroth her*] unto himselfe, or to his sonne, *verse* 9. Or, *who hath betrothed her to himselfe*: for the Hebrew hath both readings, the first in the line, the latter in the margine. And the writing differeth in the eye, (* *lo*, *not*; and ¹ *lo*, *to himselfe*,) but hath no difference in the eare: so Moses hearing it of God, did by his spirit write both; and the margine is that which in the Hebrew is noted to be read. The Hebrew Doctors (in *Tha'mud Bab.* in *Nedarim*, *Chap.* 4. *fol.* 37. b.) say, *The words read and not written, and written and not read, were the tradition of Moses from* (mount) *Sinai*; that is, as the Hebrew scholion on that

place noteth, *ſo Moſes received in Sinai, and delivered to Iſrael.* The Chaldee verſion in this and other the like places, tranſlateth according to the margin; an evident proofe, that theſe divers readings were not added by the Maſorites, as ſome thinke; ſeeing the Maſorites were not ſo ancient. The Greeke copies heere varie, ſome having, *hath betrothed her to him,* otherſome, *hath not betrothed*; and ſo Theodotio, and Symmachus alſo tranſlated, *hath not betrothed.* The meaning ſeemeth to be, if hee take diſlike of her, either before or after ſhee is betrothed. By the Iewes canons, *An Hebrew maid might not bee ſold, but unto one who either himſelfe or his ſonne, might betroth her when ſhee was mariageable. As, a man might not ſell his daughter to his ſonne, becauſe ſhee was not meet for her maſter, who was her brother; nor for her maſters ſonne, becauſe ſhee was her fathers ſiſter. Maimony* treat. of *Servants, Chap.* 4. *Sect.* 11. *ſhall bee let her*] or, *cauſe her to be redeemed*; the Greeke tranſlateth, *he ſhall redeeme her.* The Hebrewes ſay, *If her maſter have betrothed her to himſelfe, or to his ſonne, ſhe is as other betrothed women, and goeth not out but by the death of her husband, or by bill: and the commandement to betroth, is before the commandement to redeeme. If her maſter die, his ſonne cannot betroth her to himſelfe; becauſe ſhee goeth out free by her maſters death. Maimony,* treat. of *Servants, Chapter* 4. *Sect.* 7, 8. *to a ſtrange people*] that is, to any ſtranger; the Chaldee interpreteth it, *to another man.* And Maimony (in the foreſaid place *Sect.* 10.) ſaith, *he may not ſell her, nor give her to another man, whether hee bee one farre off, or neere; and if hee either ſell, or give her, it is nothing that hee doth.* *unfaithfully tranſgreſſed*] or, *dealt deceitfully,* and *treacherouſly,* failing of that which was expected at his hands. The Chaldee tranſlateth, *hee hath ruled over her.*

9 Verſ. 9. *of daughters*] which the Chaldee explaineth, *of the daughters of Iſrael:* as is right and cuſtome to be done with all other maids, which are not ſervants. This may be underſtood of giving a dowrie: as *Exodus* 22.16,17. and all other priviledges of a free woman.

Verſ. 10. *take him*] this the Greeke interpreteth, *take to himſelfe:* though it may imply both the father and the ſonne, foreſpoken of. *her mariage dutie*] the due benevolence betweene man and wife, ſuch as the Apoſtle ſpeaketh of, 1 *Cor.* 7. 3. and ſo the Greeke tranſlateth it *converſation,* (or *companying together:*) the Hebrew Doctors alſo explaine it (from the phraſe in *Geneſis* 19.31.) *to goe in unto her after the way of all the earth.* Vnto theſe three, the Hebrewes adde ſeven moe: their words are, *When a man marieth a wife, whether ſhe be a virgin or otherwiſe, be ſhee great or ſmall, a daughter of Iſrael, or a proſelyte; hee oweth unto her ten things, and ſhe oweth foure. Of the ten, three are in the Law; her food, her rayment, and her mariage duty, that is, to goe in unto her after the manner of all the earth. And ſeven are by the doctrine of the Scribes. The firſt is, the principall of the dowrie;* [which for a maid, was fiftie ſhekels, as is noted on *Exodus* 22. 17.] *and the other are called conditions of the dowrie; and they are theſe: to heale her if ſhee bee ſicke; to redeeme her if ſhe be taken captive; to bury her if ſhe dye; and to let her be nouriſhed of his goods, and to dwell in his houſe after he dye, all the time of her widow-hood; that her children which ſhe hath by him, be nouriſhed of his goods after his death, untill they be eſpouſed; and that her male children which ſhe hath by him, be heires of her dowrie, above their portion of inheritance which they have with their brethren. And the foure things which ſhee oweth are; that the workes of her hands be his; that her (preſence, or) attendance be upon him; that he eat of all the fruits of her goods during her life; and if ſhee die while he live, that he be her heire; ſhe is before any man, in inheriting that ſhee hath. Maimony* treat. of *Wives, Chapter* 12. *Sect.* 1, 2, 3. *withdraw*] or, *keepe backe,* as the word ſignifieth in *Numbers* 9. 7. the Greeke tranſlateth it *defraud*; which word Paul uſeth in ſpeech of the like thing, *Defraud not one the other,* 1 *Cor.* 7. 5. 10

Verſ. 11. *theſe three*] mentioned laſt, in 11

verſe

verſe 10. or, one of *thoſe three* fore-mentioned, touching her betrothing to himſelfe, or to his ſonne, or her redeeming. In this later ſenſe *Maimony* expoundeth it, in his treat. of *Servants, Chap. 4. Sect. 9.* *freely*] or, *for nothing*; as *verſe 2.*

12 Verſ. 12. *that ſmiteth*] to wit, *wilfully*, as the next verſe manifeſteth. See the notes on *Geneſis 9. 6.* *put to die*] or, *made to die*, that is, killed by the Magiſtrate: and the doubling of the word maketh the charge more ſtraight; for no ranſome might bee taken for the life of a wilfull murderer, *Numbers 35. 31.* The Hebrew Doctors ſay; *Foure deaths* were in Iſrael by the Iudges; *Stoning, and Burning, and Slaying with the ſword, and Strangling (or Hanging.) Stoning was heavier than burning; and burning heavier than killing with the ſword; and the ſword heavier than ſtrangling. All that were to bee ſtoned to death by the Law, were eighteene, namely, theſe: 1 Hee that lieth with his owne mother: 2 or with his fathers wife: 3 or with his daughter in law: 4 or with a betrothed maid: 5 or with the male: 6 or with any beaſt. 7 The woman that lieth downe to a beaſt. 8 The blaſphemer. 9 Hee that worſhippeth an Idoll, 10 or that giveth of his ſeed to Molech. 11 Hee that hath a familiar ſpirit, 12 and the Wizard, (Leviticus 20. 27.) 13 The inticer to idolatrie (Deuteronomie 13. 6.) 14 and the withdrawer (or thruſter away) to idolatrie, (Deuteronomie 13. 13.) 15 The witch. 16 The prophaner of the Sabbath. 17 Hee that curſeth his father or his mother: 18 and the rebellious ſonne, (Deuteronomy 21.) All that were to bee burned, were ten: 1 The prieſts daughter that playeth the whore under her husband: 2 and he that lieth with his daughter: 3 or with his daughters daughter: 4 or with his ſonnes daughter: 5 or with his wives daughter: 6 or with her daughters daughter: 7 or with her ſonnes daughter: 8 or with his mother in law: 9 or with the mother of his mother in law: 10 or with the mother of his father in law. Who ſo lay with any of theſe whiles his wife lived, was to be burned. The killed with the ſword were two: 1 The murderer: 2 and the drawne away to idols, (Deuteronomie 13. 15.) The ſtrangled were ſix: 1 Hee that lieth with another mans wife: 2 Hee that ſmiteth his father or his mother: 3 Hee that ſteales a ſoule of Iſrael: 4 The Elder that rebelleth againſt the decree of the Senate, (Deuteronomie 17. 12.) 5 The falſe Prophet: 6 and hee that propheſieth in the name of another god. So there are found in all, which were to be ſlaine by the Magiſtrate, thirtie and ſix. Maimony in Sanhedrin, Chap. 14. Sect. 1. 4. and Chap. 15. Sect. 10-13. Thalmud Bab. in Sanhedrin, Chap. 7. and 9.* Likewiſe the Chaldee paraphraſe on *Ruth 1. 17.* (in the Maſorites Bible) ſaith; *Naomi ſaid, we have foure iudgements of death for malefactors: Stoning with ſtones, Burning with fire, Killing with the ſword, and Hanging on tree.*

13 Verſ. 13. *not lien in wait*] *not hunted*, as *1 Sam. 24. 12.* the Greeke tranſlateth, *not willing.* See this more explained in *Num. 35. 22, 23.* *occaſionally delivered*] or, *offered by chance:* an example whereof is ſet downe in *Deut. 19. 5.* The Greeke and Chaldee tranſlate, *delivered.* *a place*] in the land of Canaan, the cities of refuge, whereof ſee *Num. 35. 6, &c.* before that there were not any, unleſſe Gods Sanctuarie and Altar in the wilderneſſe; as may be conjectured by the verſe here following; and the practice of Ioab, *1 King. 2. 28.*

14 Verſ. 14. *ſhall come preſumptuouſly*] or, *ſhall deale proudly:* the Chaldee ſaith, *doe wickedly.* It meaneth wittingly, wilfully, and preſumptuouſly. *from my*] in Chaldee, *from before my altar.* The Greeke addeth, *and flee unto the altar; from my altar ſhalt thou take him, &c.* But Thargum Ieruſalemy expoundeth it thus, *though he bee the high prieſt, who ſtandeth and miniſtreth before mee, from thence ſhall yee take him, and kill him.* Ioab fearing his life, fled unto, and *caught hold on the hornes of the altar, 1 King. 28.* and among the Heathens, altars were places of refuge; *The wilde beaſt hath the Rocke for a refuge; and ſervants the altars of God*; ſaith *Euripides* in *Supplic.* *to die*] or, *unto death:* that is, *to put him to death*, as the Greeke and Chaldee tranſlate.

15 Verſ. 15. *his father, &c.*] though hee kill him not, yet hee is to die for it: as by

comparison with the 12. verse appeareth. So the Hebrew Doctors also expound it, but with limitation: for they teach, if a childe smite father or mother, and leave no print of the stripe on the flesh, he is to be punished, but not with death: if he leave an impression (or skarre) or that which is equivalent, as when he smiteth his father on the eare, and maketh him deafe; such a one is to be put to death, as *Maimony* sheweth, in. treat. of *Rebels*, *Chap.* 5. *sect.* 5, 6.

16 Vers. 16. *a man*] *any of the sonnes of Israel*, saith the Greeke translation: and also the Chaldee paraphrase. And so doth Moses explaine this Law, in *Deut.* 24.7. *a soule*, (that is, man, woman, or childe) *of his brethren, of the sonnes of Israel.*

17 Vers. 17. *curseth*] or, *speaketh evill to, revileth*; useth light, vile and reproachfull speech: see *Genesis* 12.3. *put to die*] the holy Ghost in *Matthew* 15.4. (following the Greeke version) translateth, *let him bee ended with death*: that is, killed. This law is repeated in *Leviticus* 20.9. The Hebrew Doctors say, that if hee curse them either alive or dead, hee is to be stoned to death for it. But they restraine this to his next parents onely: if he curse his grandfather, they teach, he is not to be stoned, but punished as for cursing another man. *Maimony* treat. of *Rebels*, *Chap.* 5. *sect.* 1, 2.

18 Vers. 18. *fist*] so the Greeke translateth, but the Chaldee is, *a clod* of earth. *falleth*] that is, *lieth on*, or keepeth his bed through infirmitie.

19 Vers. 19. *innocent*] and so *quit*, and *not punished* as a murderer: though for the hurt, hee is to satisfie, as after is shewed. *give his sitting*] that is, pay for his sitting, or ceasing from labour, and losse of time. So the Greeke translates, *But hee shall pay for his ceasing from labour, and for the charges of healing.* Here also is to be understood, that if hee have caused a blemish in his neighbour, hee is also to pay for it, *Leviticus* 24. 19, 20. And the Hebrew Doctors gather from *Deuteronomie* 22.29. that hee must pay also for the smart or paine, and from *Deuteronomy* 25.11, 12. that he must pay for the shame or dishonour, if any be. So they have set downe in such cases five penalties: 1 *for the hurt* (or *blemish*;) 2 *for the paine*; 3 *for the healing*; 4 *for the losse of time*; 5 and *for the shame* (or *dishonour*:) of which some must pay all five, some foure, some three, some two, some one, as the cases doe fall out. *Maimony*, treat. of *Hurts and dammages*, *Chap.* 1. and 2. *healing hee shall heale*] that is, *soundly and throughly heale*: meaning by his charges, as the Greeke sheweth; and as the Chaldee translateth, *hee shall pay the hire of the Surgeon.* Wherefore in the Iewes canons it is set downe; *If he that did the hurt say, my selfe will heale thee*; or, *I have a Surgeon that will heale for nothing: they shall not yeeld unto him*; *but hee must bring an approved Surgeon, and heale him for reward. If the patient transgresse against the words of the Surgeon, and so make his owne sicknesse (or sore) more heavy*; *the other is not bound to heale him. Maimony*, treat. of *Hurts*, *Chapter* 2. *Sect.* 18. 20. Moreover they say; *There are blowes wherein is contempt, and a little paine, but no hurt*: for such the Magistrates appointed mulcts or forfaits. As, *hee that kicked his neighbour with his foot, paid five Shekels: hee that smote him with his thigh, paid three Shekels: hee that bent his fist and smote him, paid thirteene Shekels: if he smote him with the palme of his hand, one Shekell. If hee wrung him by the eare, or plucked off his haire or did spit upon him, he paid an hundred Shekels. And thus hee paid for every time hee did it*; *as if hee kicked him foure times one after another, hee paid twentie Shekels*; *and so for the rest. Hee that affrighteth his neighbour, although he fall sicke through feare, hee is free from the judgement of men, but guiltie of the judgement of God*; *to wit, if he touch not his neighbour, but maketh a noise behinde him, or appeareth in a darke place, or the like. So if he make a noise in his eare, and make him deafe: he is free from the judgement of man, but guiltie of the judgement of God. But if he smite him on the eare, and make him deafe, or touch him, or thrust him, when hee affrighteth him, or take hold on his garments, or the like, he is to pay for it. Maimony* treat. of *Hurts*, *chap.* 3. *sect.* 8, 9. and *chap.* 2. *sect.* 7.

Vers.

20 Verſ. 20. *man-ſervant*] his ſlave, which after in verſe 21. is called *his money:* but with Hebrew ſervants hee might not thus deale, *Leviticus* 25.39, 40. nor with another mans ſervant. *a rod*] or *ſtaffe*, ſuch as is meet to give correction with: wherefore the Hebrewes gather, that if hee ſmite him with a ſword, dagger, ſtone, or the like, hee hath not the priviledge of this law; but if the ſervant die of the blow, though a yeare after, hee muſt be killed for him. *Maimony* treat. of *Murder, chap.* 2. *ſect.* 14. *under his hand*] whiles hee is in beating: as the verſe following manifeſteth. *avenging*] Greeke, *with vengeance:* that is, *hee ſhall ſurely be avenged*, or *puniſhed with death*. The Chaldee tranſlateth, *judged*. This is meant, by the Magiſtrate, who is the *Avenger* under God, *Rom.* 13.4.

21 Verſ. 21. *continue*,] Hebr. *ſtand*, which the Greeke tranſlateth *live*. *a day*,] a large day of foure and twentie houres; which is as much as two other dayes which have each but twelve houres, *Iohn* 11.9. Thus the Iew Doctors explaine it: *if hee continue foure and twenty houres, and afterward die, he is not killed for him; though hee die upon the beating, &c. and what is that,* A DAY OR TVVO DAIES? *a day which is as two dayes, which is from time to time:* (till that time againe.) *Maimony*, treat. of *Murder, chap.* 2. *ſect.* 12. *his money*] Hebr. *his ſilver:* meaning, bought with his money, and ſo his owne. *But hee that ſmiteth a ſervant which is not his owne, though hee die not till after many dayes, yet ſhall hee be put to death for him, as for any other free man*, ſaith *Maimony*, in treat. of *Murder, chap.* 2. *ſect.* 13.

22 Verſ. 22. *births*] or *childe*, as the Greeke tranſlateth. *no miſchiefe*] to the woman or childe: the Chaldee expounds it, *no death:* but it implieth leſſe alſo than death, as the words following manifeſt. The Greeke referres it to the childe; tranſlating, *if it bee not figured*, that is, have not the ſhape and proportion. *puniſhed*] or, *amearſed, mulcted*, to pay a ſumme of money, as this word is explained in *Deuteronomy* 22.19. And this mulct muſt be paid to the husband for the childe-birth: and (as the Hebrewes gather from the former lawes) ſatisfaction muſt be given beſide, *to the woman for the dammage and for the paine. Maimony*, treat. of *Hurts, chap.* 4. *ſect.* 1. *by the Iudges*] as the Chaldee ſaith, *by the ſentence of the Iudges:* the Greeke tranſlateth it, *with authoritie* (or *dignitie.*)

Verſ. 23. *thou give*] ſpeaking to the offender; wherefore the Greeke changeth perſon, *he ſhall give*, as it was in *verſe* 22. Others referre it to the Iudge; *thou* (Iudge) *ſhalt give* by thy ſentence. *ſoule*] that is, *life.* 23

Verſ. 25. *ſtripe*] or *maile*; the print or marke of the blow in the fleſh. And all theſe (except *life for life*,) the Hebrew Doctors ſay, may be redeemed by money; which they gather from *Numbers* 35.31. *Yee ſhall take no ranſome for the life of a murderer:* ſo that other maimes or hurts, are not forbidden to bee ſatisfied for: and in reſpect *of ſatisfaction, it is ſaid* (in *Deuteronomie* 19. 21.) *thine eye ſhall not pitie*, &c, *Maimony* in treat. of *Hurts, Chap.* 1. *Sect.* 3, 4. Herein their opinion ſeemeth better than that of the Sadduces, which inſiſted upon the letter of the Law, to have limme for limme, and ſtripe for ſtripe, without redemption. Our Saviour more fully openeth his Fathers Law; for although the Magiſtrates muſt execute being called upon; yet the plaintifes are taught meeknеſſe and moderation, and not to avenge themſelves, nor to reſiſt the evill: *but whoſoever ſhall ſmite thee on the right cheeke, turne to him the other alſo, Mat.* 5.38,39. 25

Verſ. 26. *his man-ſervant*] or, *his bondman*, of the heathen, not an Hebrew; of whom hee ſpake before, *verſe* 2. Alſo *his owne*, not another mans ſervant. *corrupt it*; that is, *periſh it*; and as the Greeke tranſlateth, *make it blinde. ſend him away*] *diſmiſſe him free*, from ſlaverie; without any other ſatisfaction, which hee muſt make to all other. The Hebrew canons explaine it thus: *He that hurteth a Canaanitiſh ſervant of his owne, is diſcharged*, (from making ſatisfaction:) *hee that hurteth an Hebrew ſervant of his owne, is bound to make ſatisfaction* 26

tisfaction for all (the five things before mentioned upon verſe 19.) *ſave for his loſſe of time. Hee that hurteth a Canaanitiſh ſervant of his neighbours, the maſter of the ſervant is to have all thoſe five things mentioned,* &c. *Hee that ſmiteth his owne Canaanitiſh ſervant purpoſely, and bereaveth him of one of his limmes, which cannot be reſtored, muſt let him goe out free, and muſt give him a bill of diſmiſſion. None goe out free for loſſe of limme, but ſervants which are circumciſed and baptiſed,* &c. *the ſervant which is yet in his paganiſme, goeth not out for loſſe of limme. When he ſmite his ſervant on the eye, and ſomewhat decaieth the ſight of it, on the tooth, and looſeneth it: if hee can ſtill uſe the ſervice of them, he goeth not out free; if not, he is to goe out free. If the ſervant had a dimme eye, or a looſe tooth, and the maſter makes the eye blinde, or the tooth fall out: if hee had uſe of his eye or tooth to doe ſervice with, then hee is to goe out free, otherwiſe not. If he ſmite out his ſervants tooth, or make his eye blinde againſt his will, as when hee throweth a ſtone at a beaſt and hitteth his ſervant,* &c. *the ſervant is not to goe out free therefore.* Theſe and the like limitations are ſhewed by *Maimony* in treat. of *Hurts, Chap.* 4. *Sect.* 10. and treat. of *Servants, Chap.* 5. *Sect.* 4.5.8.9.11.

27 Verſ. 27. *for his tooth*] and ſo by proportion for other parts, as an eare, a finger, or the like: yea *if he ſtrike him on the eare, and be become deafe thereby,* or the like, *hee is to goe out free for the ſame,* ſaith *Maimony,* treat. of *Servants, Chap.* 5. *Sect.* 7.

28 Verſ. 28. *an oxe*] or, *bull:* and by proportion any other beaſt, that hurteth by puſhing with the horne, kicking, biting, or any other way. *Every living creature which is in the power of man, if it ſhall damnifie, the owners are bound to pay for it, becauſe their goods have done the dammage. The Scripture ſpeaketh not of the oxe but for an inſtance,* ſaith *Maimony,* in *Nizke Mamman,* (or treat. of *Dammages,*) *Chap.* 1. *Sect.* 1. *not be eaten*] for deteſtation: God requiring mans blood at the hand even of beaſts: as *Geneſis* 9. 5. But how ſhould it bee eaten after it was ſtoned? This law teacheth, *that when ſentence is paſt upon it to be ſtoned, it is forbidden, and is made as an unclean beaſt. So that if any before hand kill it after the lawfull manner of killing beaſts, it is unlawfull for any uſe, or for the fleſh thereof to bee eaten. And ſo after it is ſtoned, it may not bee ſold, nor given to dogges, nor to infidels,* &c. ſaith *Maimony,* treat. of *Forbidden meats, Chap.* 4. *Sect.* 22. *innocent*] unpuniſhed: as verſe 19.

29 Verſ. 29. *in time paſt*] Hebr. *from yeſterday,* and *the third day.* So in *verſe* 36. *to his owner*] and that before the Magiſtrate; as the Hebrew Doctors ſay, there is no teſtification *but before the owners, and before the Synedrion* (or *Court:*) *Maimony,* treat. of *Dammages, Chap.* 6. *Sect.* 2.

30 Verſ. 30. *of his ſoule*] that is, *of his life.* But how much? For ſervants the ſumme is ſet, *verſe* 32. for others, *as the Iudges ſhall value the ſlaine. And the ranſome is to be given unto the heires of him that is ſlaine. Maimony,* in *Dammages, Chap.* 11. *Sect.* 1,2.

31 Verſ. 31. *a ſonne*] the Chaldee addeth *a ſonne of Iſrael, or a daughter of Iſrael.*

32 Verſ. 32. *thirtie ſhekels*] or, *ſhillings*; in Greeke *didrachmes:* ſee the notes on *Geneſis* 20.16. This price is here ſet both for men and maid-ſervants, and as the Iewes explaine it, *both for great and ſmall, whether the ſervant were worth an hundred pounds, or not worth one,* &c. *Maimony, ibid.* This thirty ſhekels was the *goodly price,* that our Lord Chriſt was valued at, of the vile Iewes, *Zach.* 11.12,13. *Mat.* 26.15.

33 Verſ. 33. *or an aſſe*] or any other beaſt, cattell, or fowle; *the oxe and the aſſe is named but for an inſtance.* But *veſſels* (or *inſtruments*) *that fall into a pit and are broken, the owner of the pit is not bound to pay for them. The law is, if an oxe fall, hee ſaith not if a man: or an aſſe, hee ſaith not a veſſell. Although an oxe with his inſtruments fall in, and the oxe die, and the inſtruments be broken: the owner of the pit is bound to pay for the beaſt, but not for the inſtruments. Maimony,* treat. of *Dammages, Chap.* 12. *Sect.* 1. and *Chap.* 13. *Sect.* 1. *fall*] that is, *die there*; as the words following manifeſt. Therefore the Hebrew canons ſet downe a ſcantling, how much is e-

nough

nough to kill a beaſt; if the pit or ditch be *ten hand bredths* (that is, two foot and a halfe) *deepe. If it be any leſſe, though an oxe or any beaſt fall into it and die,* the owner of the pit (they ſay) *is not bound* to pay for it. *Maimony,* in the ſame booke, *Chapter* 12. *Sect.* 10.

34 Verſ. 34. *owner*] or *maſter*: that is, the doer or occaſioner of the doing thereof; in whom the fault lieth.

35 Verſ. 35. *oxe*] or any other beaſt of his: as before is noted. *his neighbours oxe*] This the Hebrew Doctors take ſtrictly: and ſay, *If an Iſraelites oxe puſh an oxe ſanctified (unto God;) or an oxe that is ſanctified doe puſh an Iſraelites oxe; hee is not bound to pay* (by this law) *for it is ſaid,* HIS NEIGHBOVRS OXE. *Maimony,* in *Dammages, Chapter* 8. *Sect.* 1. *the dead*] the Chaldee paraphraſeth, *the price of the dead alſo.*

36 Verſ. 36. *be knowne*] or, as the Greeke tranſlateth, *be made knowne*: that is, teſtified to the owner, as *verſe* 29.

CHAPTER XXII.

1. *Of theft.* 5. *Of dammage by beaſts, or fire.* 7. *Of treſpaſſes in things delivered to be kept.* 14. *Of hurting a thing borrowed.* 16. *Of inticing a maid to fornication.* 18. *Of witchcraft.* 19. *Of beſtialitie.* 20. *Of idolatrie.* 21. *Of vexing ſtrangers, widowes, and fatherleſſe.* 25. *Of uſurie.* 26. *Of pledges.* 28. *Of reverence to magiſtrates.* 29. *Of the firſt fruits.* 31. *Of eating torne fleſh.*

1 WHen a man ſhall ſteale an oxe, or a ſheepe, and kill it, or ſell it, he ſhall pay five oxen for an oxe,
2 and foure ſheepe for a ſheepe. If a theefe be found in the digging thorow, and he be ſmitten and die, no
3 blouds (*ſhall be ſhed*) for him. If the Sunne be riſen upon him, blouds (*ſhall be ſhed*) for him: paying he ſhall pay; if he have not, then he ſhall be ſold for his theft. If the 4
theft by finding be found in his hand, whether oxe, or aſſe, or ſheepe, alive, he ſhall pay double. When a 5
man ſhall cauſe a field or vineyard to be fed upon, and ſhall ſend in his beaſt, and ſhall feed in anothers field; *of* the beſt of his *owne* field, and the beſt of his vineyard ſhall he pay. When fire ſhall goe forth, and finde 6
thornes, and a ſtacke of corne, or the ſtanding corne, or a field be conſumed; he that kindled the fire ſhall paying pay. When a man ſhall give 7
unto his neighbour money or ſtuffe to keepe, and it be ſtollen out of the mans houſe, if the theefe be found, he ſhall pay double. If the theefe be 8
not found, then the maſter of the houſe ſhall be brought unto the gods, if he have not put forth his hand unto his neighbours goods. For everie matter of treſpaſſe, for oxe, for 9
aſſe, for ſheepe, for raiment, for every loſſe, which he ſhall ſay, that this *is* he; the matter of them both ſhall come unto the gods: whom the gods ſhall condemne, he ſhall pay double unto his neighbour. When 10
a man ſhall give unto his neighbour, aſſe, or oxe, or ſheepe, or any beaſt to keepe, and it die, or be broken, or driven away, none ſeeing *it*: An 11
oath of Iehovah ſhall be betweene them both, if he have not put forth his hand unto his neighbours goods: and the owner of it ſhall accept *it*, and he ſhall not pay. And if it be 12

ſtollen by ſtealth from him, he ſhall
13 pay unto the owner thereof. If it
be torne in peeces, let him bring it
for witneſſe: that *which is* torne, he
14 ſhall not pay. And when a man
ſhall borrow *ought* of his neighbour,
and it be broken, or die, the owner
thereof *being* not with it, paying he
15 ſhall pay. If the owner thereof *be*
with it, he ſhall not pay: if it *be* an
hired thing, it came for his hire.
16 And when a man ſhall entice a maid
that is not betrothed, and lie with
her, endowing he ſhall endow her to
17 himſelfe to wife. If her father refu-
ſing ſhall refuſe to give her unto
him, he ſhall weigh the money, ac-
cording to the dowrie of virgins.
18 Thou ſhalt not ſuffer a witch to live.
19 Whoſoever lieth with a beaſt, he
20 ſhall be put to die the death. He
that ſacrificeth to the gods, ſhall be
utterly deſtroied, except unto Ieho-
21 vah, *even* to him only. And a ſtran-
ger thou ſhalt not vex, neither ſhalt
thou oppreſſe him: for ye were ſtran-
22 gers in the land of Egypt. Ye ſhall
not afflict any widow or fatherleſſe
23 *childe*. If afflicting thou ſhalt af-
flict him, ſurely if crying he ſhall
crie unto me, hearing I will heare his
24 crie. And my anger ſhall wax hot,
and I will kill you with the ſword:
and your wives ſhall be widowes, and
25 your ſons fatherleſſe. If thou lend
money to my people, to the poore
man with thee, thou ſhalt not be to
him as an exacting creditor: ye ſhall
26 not lay upon him biting uſurie. If
for a pledge thou take to pledge thy
neighbours raiment, thou ſhalt re-
turne it unto him before the Sunne
goeth downe. For that *is* his cove-
27 ring, that only; that *is* his raiment
for his skin: wherein ſhall he ſleepe?
And it ſhall be, when he crieth unto
me, then I will heare, for I *am* gra-
cious. Thou ſhalt not revile the
28 gods, and the ruler of thy people
thou ſhalt not curſe. Thy full-ripe
29 fruit and thy liquor thou ſhalt not de-
lay: the firſt-borne of thy ſons ſhalt
thou give unto me. So ſhalt thou
30 doe with thine oxe, *and* with thy
ſheepe: ſeven dayes it ſhall be with
his mother; in the eighth day thou
ſhalt give it unto me. And ye ſhall
31 be unto me men of holineſſe: and ye
ſhall not eat fleſh torne in the field;
ye ſhall caſt it to the dogge.

Annotations.

A *ſheepe*] or, *a lambe*; a young ſheepe, or young goat: for the Hebrew word comprehendeth both, *Exod.* 12. 3. *Deut.* 14. 4. 1

five oxen] or, *five of the herd, for an oxe; and foure of the flocke for a ſheepe:* the Hebrew differeth in word, but the Greeke verſion keepeth the ſame words here, that were before. This Law was, if the oxe were *killed* or *ſold:* but if it were *found in his hand alive*, he paid but *two* for one, *verſe* 4. neither was it for any other theft, than of the oxe and ſheepe: for all other, the theefe paid but the double: as the Hebrew canons plainely expreſſe. *Maimony*, treat. of *Theft*, *Chapter* 1. *Sect.* 6. But theſe, becauſe of the profit, uſe, and ſervice which the owners might have of them, (and in particular, for ſacrifices to God, which might not be with any other beaſts) were to be paid five and fourefold. And as the theft was bolder, and the loſſe greater of an

an oxe, than of a ſheepe; ſo the puniſhment was more.

2 Verſ. 2. *in the digging through*] that is, digging (or breaking) through an houſe; as, *Matthew* 24. 43. or, *in the hole digged*; and ſo entring by the breach. By this the Hebrewes underſtand all other indirect waies, by which the theefe may enter, but this is ſpecified, *becauſe it is the way of moſt theeves, to enter by digging through in the night.* *Maimony*, treat. of *Theft*, *Chap.* 9. *ſect.* 8. *no bloud for him*] that is, none ſhall be put to death for killing that theefe. Or it may be read thus, *no bloud* (ſhall be) *to him*, meaning to the killer of the theefe, he ſhall not have murder imputed to him. ſo the phraſe is uſed in *Numbers* 35. 27. The Hebrew Doctors explaine it thus; *If the maſter of the houſe, or any other man kill him, they are guiltleſſe: yea it is free for any to kill him, either on the working day, or on the Sabbath day, with any death that they can put him to*, &c. *And wherefore doth the Law permit this? Becauſe it is the manner of ſuch, that if the maſter of the houſe ſhould withſtand, and hinder them, they will kill him. And it is found, that hee which comes into his neighbours houſe to ſteale, is as hee that purſueth his neighbour to kill him. Such a one therefore may bee killed, bee hee great or ſmall, man or woman.* *Maimony*, treat. of *Theft*, *Chap.* 9. *ſect.* 7. 9.

3 Verſ. 3. *riſen upon him*] if it bee cleere day when the theefe breaketh in, who ſo killeth him, his bloud ſhall be ſhed therefore. For the *Sun*, the Chaldee paraphraſt tranſlateth, *the eye of witneſſes.* But *Maimony* (in the foreſaid place, *Sect.* 10.) giveth this ſenſe; *If the matter be cleere to the maſter of the houſe, that this theefe will not kill him, and that hee commeth not but to ſteale goods, it is unlawfull to kill him: and if he kill him, he is a man-ſlayer, as it is written,* IF THE SVN BE RISEN VPON HIM; *if the thing bee cleere as the Sunne unto thee, that bee is at peace with thee, thou ſhalt not kill him.* *he*] the *theefe*, ſhall ſurely pay: therefore kill him not. But the Greeke verſion referreth it to the ſlayer, that he ſhall pay, that is, *bee put to death* for him. *he ſhall be ſold*] for a ſervant by the Magiſtrate: ſee *Exod.* 21. 2, &c. And in the Iewiſh canons it is explained thus: *If bee have nothing, neither moveable goods nor unmoveable, the Iudges doe ſell him, and give his price for the dammage. And they ſell him not but to an Iſraelite, or proſelyte. He is not to bee ſold publikely*, &c. *as ſlaves are ſold, (as it is written, Leviticus* 25. 42. *They ſhall not be ſold with the ſale of a bondman,) but privately, and by way of honour.* *Maimony*, treat. of *Theft*, *Chap.* 3. *ſect.* 11. and treat. of *Servants*, *Chap.* 1. *ſect.* 3. 5. *for his theft*] for the principall, or thing ſtollen: *and no theefe is ſold, ſave for the principall: but the double, or paying of foure or five for one, hee is not to be ſold for them; but they are as a debt upon him, till he bee rich. If the principall which is ſtollen, bee worth* 100. *Crownes, and the theefe be worth but* 50. *he is to be ſold, and the reſt of the principall, with the double, remaine upon him for a debt, untill hee goe out (of ſervice) in the ſeventh yeere, and when he is able, he muſt pay it. If the theefe bee worth* 100. *crownes and one, he may not be ſold; as it is written,* FOR HIS THEFT; *ſo that his whole price muſt be ſpent in his theft.* *Maim.* treat. of *Theft*, *Chap.* 3. *ſect.* 12. 14.

4 Verſ. 4. *finding bee found*] that is, *be certainely and wholly found:* the Greeke tranſlateth, *bee taken and found.* *whether Oxe*, &c.] Hebr. *from oxe unto aſſe, unto lambe.* *he ſhall pay double*; that is, ſhall reſtore that which was ſtollen, and another as good. Here the Hebrew Doctors have their exceptions, for women, children, and ſervants. *If a mans wife* (ſteale) *and ſhee hath not to pay, the double ſhall lie upon her as a debt, till ſhe be divorced, or her husband dye, then the Iudges ſhall exact it of her. A child that ſtealeth, is free from paying the double*, &c. *and if the thing bee loſt, hee is not bound to pay the principall, no not after hee is growne in age. A ſervant that ſtealeth is free from paying the double, his maſter is free alſo: for no man is bound to pay his ſervants dammages*, &c. *but when the ſervant hath his freedome, hee is bound to pay the double. It is meet that the Iudges beat the children for ſtealing, that they grow not into a cuſtome of it; and ſo for other dammages that they doe: likewiſe they are to beat ſervants throughly*

for ſtealing, &c. Maim. treat. of *Theft, Chap.* 1. *Sect.* 7, 8, &c.

5 Verſ. 5. *or vineyard*] and ſo by proportion any other thing; as garden, or the like.

6 Verſ. 6. *finde*] that is, *catch hold on thornes*; or on any other fewell, as ſtraw, ferne, &c. So in the examples following, two or three things are named in ſtead of all other. And not ſuch things onely, but if the fire breake forth and hurt a man, hee that kindled it, muſt pay for his hurt, and for his reſting from his labour, and for his healing, and for his paine, and for his diſhonour; (the five things fore-mentioned on *Exod.* 21. 19.) even as if he had hurt him with his hand: as *Maimony* ſheweth in treat. of *Dammages, Chap.* 14. *ſect.* 15.

that kindled] or, *that ſet on fire the fire: that burned the burning.* The Hebrew Doctors explaine this Law thus: *One brings fire, and another* after *brings wood; hee that brings the wood, is bound to pay. One brings wood, and then another brings fire; now he that brings the fire is bound to pay. If one come and make the flame, then he is bound to pay*, &c. *Maim.* treat. of *Dammages, Chap.* 14. *ſect.* 7.

paying pay] that is, ſurely and fully pay, for the dammage. If in the ſtack (or floore) of corne, there bee laid up ſuch inſtruments as husbandmen are wont to uſe, and lay up about the threshing or treading out of the corne, they alſo muſt bee all paid for. But if there be garments, plate, glaſſes, or the like, layd up there; he is not bound to pay for ſuch things. He that cauſeth his neighbours houſe to bee burned, is to pay for all that is within the ſame; for it is the manner of men, to lay up their goods, veſſels, &c. within their houſes. *Maimony, ibidem, ſect.* 8.

7 Verſ. 7. *money or ſtuffe*] Hebr. *ſilver or veſſels, (inſtruments:)* or any beaſt, as the 9. verſe after ſheweth. *to keepe*] of truſt; and for no reward, but of friendſhip.

8 Verſ. 8. *the gods*] that is, as the Chaldee expreſſeth, *the Iudges:* ſee *Exod.* 21. 6. The Greeke here tranſlateth, *before God.*

if hee have] underſtand, *to ſee if hee have not*; meaning that the Iudges may finde it out by oath; as is expreſſed in *verſ.* 11. So the Greeke tranſlateth, *and he ſhall ſweare, that in very deed hee hath not dealt evill.* The *putting forth the hand unto* the thing, the Hebrew Doctors underſtand, not onely for ſtealth or conveying away, but alſo for the uſe or ſervice of the thing; which when the keeper doth, if it bee afterward ſtollen, loſt, or any way miſcarrie, the keeper is to pay for it. *R. Ioſ. Karro* in *Choſen hamiſhphat, treat. Pikkadon, Chap.* 2. *ſect.* 1.

goods] Hebr. *worke*, that is, any thing gotten wherein ones worke or labour is imployed; as in *Gen.* 33. 14. The Greeke tranſlateth it, *the thing committed unto him*, (which word Paul uſeth in 1. *Tim.* 6. 20. 2. *Tim.* 1. 14.) alſo the Chaldee ſaith, *that which his neighbour delivered him.* So after in *verſe* 11.

Verſ. 9. *matter of treſpaſſe*] or, *word of treſpaſſe*; that is, any injury ſpoken or complained of: which may bee other wayes than by *putting to his hand* fore-mentioned: as, if he kept it not in a meet place, &c. The Hebrew cannons ſay, *Some things are uſually kept in out-houſes or yards, as timber, ſtones*, &c. *ſome in houſes, as garments*, &c. *ſome lockt up in coffers, as money, jewels*, &c. *If a keeper leave a thing committed unto him, in a place unmeet, though it be ſtollen, loſt, burnt, or the like; hee is to pay for it. Alſo, when hee that committed to his neighbour any thing to keepe, demandeth the thing againe; if the keeper of it ſay, I know not where I laid it, give mee reſpit till I ſeeke and finde it, and I will reſtore it unto you; loe this man is a treſpaſſer, and is bound to make ſatisfaction out of hand.* Theſe and other like, are matters of treſpaſſe, as *Maimony* ſheweth in treat. of *Borrowing, and committing a thing to keepe, Chap.* 4. 9

loſſe] that is, *loſt thing.* *which he*] that is, which the plaintiffe ſhall charge, or challenge. *is he*] is the man that had it: or, *this is it*, the thing which I challenge. *the gods*] *the Iudges*, as the Chaldee tranſlateth. But the Greeke ſaith, *the judgement of them both ſhall come before God, and he that is taken by God, ſhall pay.*

condemne] Hebr. *make* (or *pronounce*) *wicked:*

ked: which in ſuch caſes, uſually ſignifieth to condemne as guiltie: as on the contrarie, to *make juſt* (or *juſtifie,*) is to acquit or abſolve in judgement, *Deuteronomie* 25.1. *Proverbs* 17.15. The Hebrewes expound it thus: *A theefe againſt whom two ſufficient witneſſes doe teſtifie that hee ſtole, is bound to pay the double. A theefe that confeſſeth of himſelfe that hee ſtole, muſt pay the principall, but is free from the double: for it is ſaid, whom the gods ſhall condemne, he ſhall pay the double, not he that condemnes himſelfe. Maimony,* treat. of *Theft, Chap.* 1. *Sect.* 4,5.

10 Verſ. 10. *to keepe*] not for nothing, as in the former caſe, *verſe* 7. but for hire, as Iakob had Labans flocke to keepe, *Geneſis* 30.31-36. and 31.39. The Hebrew Doctors ſay, *There are foure keepers ſpoken of in the Law, and three lawes are for them. The foure keepers are, hee that keepeth for nothing, and hee that borroweth, and hee that taketh wages (for keeping,) and hee that hireth a thing. The three lawes for them are theſe: Hee that keepeth for nought, if the thing bee ſtollen from him, or loſt, or die,* &c. *muſt be ſworne that hee hath kept it as the manner of keepers is to doe, ſo he is free, Exodus* 22.7,8. *The borrower payeth for all, whether the thing borrowed be loſt, or ſtollen, or die,* &c. *Exodus* 22.14. *The receiver of wages, and the hirer, there is one law for them both: that if the thing be loſt or ſtollen they pay for it, Exodus* 22.12. *if it die or by any the like violence be fordone; they muſt be ſworne that ſo it was, and they are free, Exod.* 22.10,11. *Maimony,* in *Miſneh,* treat. of *Hired things, chap.* 1. *ſect.* 1,2.

broken] hurt, or maimed, &c. under theſe things ſpecified all other violent accidents are implied; as loſſe by ſhipwracke, and the like.

11 Verſ. 11. *oath of Iehovah*] that is, whereby the Lord is taken to witneſſe: becauſe there was no man that ſaw and could teſtifie, *verſe* 10. If there be witneſſes, hee is not to pay, nor to ſweare: as *Maimony* ſheweth in the foreſaid treat. *chap.* 3. *ſect.* 1.

accept it] the Chaldee ſaith, *ſhall take the oath,* that is, accept of it, and ſo end the controverſie, as *Heb.* 6.16. *hee*] that is, the keeper ſhall not pay for it. Alſo the Hebrew Doctors ſay, If the keeper deliver (the goods) to a ſecond keeper, and there bee witneſſes that the ſecond kept them as the manner of keepers is to doe, and that ſome ſuch violent accident did befall, the firſt keeper was free. But if there be not witneſſes, the firſt keeper is bound to pay the owner, and goe to law himſelfe with the ſecond keeper: yea though the firſt were a keeper for nothing. *Maimony,* treat. of *Hired things, chap.* 1. *ſect.* 4.

Verſ. 13. *torne in peeces*] Hebr. *tearing torne:* to wit, by wilde-beaſts, as the Greeke verſion manifeſteth. *bring it*] that which is torne, or the remnants of it, as in *Amos* 3.12. is mentioned *a legge,* or *an eare,* or the like. So the Ieruſalemy Thargum ſaith, *let him bring of the members of it, for a witneſſe that it is killed.* *not pay*] underſtanding, if the keeper doe his beſt to reſcue it: and ſo it bee not loſt but by violence. Touching this, the Rabbines ſay, *A ſhepheard when wolves come and take a prey from him, if there bee but one wolfe, it is not (counted) violence; if there bee two wolves, that is violence. If two dogges come, it is not violence; if moe, then it is. A lion, a beare, a leopard, a ſerpent,* &c. *every of theſe is (counted) violence; but if he lead the flocke to the place where wilde beaſts or robbers haunt, it is not violence, but hee is bound to pay. A ſhepheard that hath meanes to reſcue the prey by other ſhepheards, and by ſtaves; if he call not the other ſhepheards, nor bring ſtaves to reſcue with, he is bound to pay, whether he keepe for nothing, or for wages, ſave that he which keepeth for no hire calleth ſhepheards, and bringeth ſtaves without hire; if he finde none ſuch he is diſcharged. But he that keepeth for hire is bound to hire ſhepheards and ſtaves to the worth of the beaſt, and reſcue the ſame, and receives the hire againe of the houſeholder. If hee doe not thus, and may hire, but doe not, hee dealeth unfaithfully, and is guiltie. Maimony,* treat. of *Hired things, Chapter* 3. *ſect.* 4.6. 13

Verſ. 14. *borrow*] Hebr. *aske,* and conſequently, *receive* a thing lent. This law concerneth all moveable goods, beaſts, 14

houſhold ſtuffe, and the like. *or die*] or periſh any other way; therefore the Greeke addeth, *or be driven away*: as was in *verſe* 10. The Hebrewes explaine this law thus: *He that borroweth of his neighbour ſtuffe, or beaſt, or any like moveable goods, and it be loſt, or ſtollen, though with great violence, as if the beaſt be hurt, or taken away by force, or die, he is bound to pay all, Exodus* 22. 14. *To wit, if ſuch violent accident doe befall it, and not in the time of the worke. But if he borrow a beaſt to plough with, and it die whiles hee is ploughing, then hee is free. But if it die before he plougheth with it, or after; or if hee ride upon it, or tread out corne with it, and it die in the time whiles he is riding on it,* &c. *hee is bound to pay for it, and ſo in all like caſes. As, he that borroweth a beaſt, to goe to ſuch a place, and it die under him in the journey: or borroweth an axe to cut wood, and it breaketh in, and by the cutting thereof; now the borrower is free. Maimony*, treat. of *Borrowing, and Committing a thing to keepe, Chapter* 1. *Sect.* 1,2. *paying*] that is, *he ſhall ſurely and fully pay.* The manner whereof was this; they weighed what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was reſtored, and what was leſſe, he payed; and ſo the beaſts carkaſſe was reſtored, and what it came ſhort was made good. *Maimony ibidem, Chapter* 1. *Sect.* 3. Vnto theſe they adde other cautions; as, *Hee that borrowes a beaſt, is bound to give him foode, all the while he hath borrowed him. If his fleſh be abated, he muſt pay for ſo much as he is leſſe in worth. But if his fleſh be abated by reaſon of the worke, he is free; and muſt take his oath, that bee is waxed leane by working. Hee that borroweth ought abſolutely, the lender may make him reſtore it at any time when he will: if he borrowed it for a certaine time, the lender cannot make him reſtore it, till the end of that time; and though the borrower die, yet his heires may uſe the borrowed thing, till the time be at an end. He that borroweth a thing to doe a certaine worke with, the lender cannot make him deliver it out of his hand, till the worke be finiſhed. Maimony ibidem, Chap.* 1. *Sect.* 4,5,6.

Verſ. 15. *be with it*] This the Hebrewes underſtand, of his being *with it*, in the time when it is borrowed, not in the time when it is uſed: for they ſay; *Wee have beene taught, that whereas it is ſaid, if the owner thereof be with it, the meaning is, if he be with it in the time of borrowing it,* &c. *and there is no need that he be with it in the time when it is broken, or dieth. If he be not with it in the time when it is borrowed, though he be with it in the time when it is broken, or dieth, (the borrower) is bound to pay for it. Rambam* (or *Maimony*) in his comment on *Thalmud Bab.* in *Baba metſignah, Chapter* 8. *it came*] the Greeke tranſlateth, *it ſhall bee to him* (or *his*) *for his hire.* And ſo though the thing miſcarry, he paieth but the hire only. 15

Verſ. 16. *entice*] or *perſwade*, ſo that ſhee conſent unto the enticer. And herein this differeth from the Law in *Deuteronomie* 22. 28,29. which was for ſuch as conſented not. The Hebrewes ſay; *Shee that is lien with in the field, it is certainly preſumed that ſhe was forced; unleſſe witneſſes teſtifie that ſhe conſented. And who ſo is lien with in the citie, it is preſumed that ſhe was enticed, becauſe ſhe cried not out; unleſſe witneſſes teſtifie that ſhee was forced: as that the man drew a ſword, and ſaid unto her, if thou crie out I will kill thee. Maimony* in *Nagnarah bethulah, Chap.* 1. *ſect.* 2. 16

not betrothed] for to lie with a betrothed maid, was death, *Deut.* 22. 24, 25.

Verſ. 17. *weigh*] that is, *pay* money. The ſumme is ſhewed in *Deuteronomie* 22. 29. to be fiftie ſhekels of ſilver. The Hebrew Doctors ſay, this mulct was, not onely if her father refuſed, but if the maid alſo, or if the inticer himſelfe would not marrie her, *they compelled him not, but hee gave the mulct, and went his way.* If hee maried her, then *he paied not this mulct, but gave her a writing, as other maids had. Maimony* in *Nagnarah, Chap.* 1. *Sect.* 3. 17

Verſ. 18. *a witch*] or, *ſorcereſſe*, whereof ſee the notes on *Exodus* 7. 11. He ſpeaketh of the woman, becauſe witchcraft is moſt in uſe among that kinde: but implieth alſo the *man-witch*, or *ſorcerer* (who is likewiſe named in *Deuteronomie* 18. 10.) Therefore 18

fore the Greeke translateth it heere plurally, *Witches*. The Hebrewes obserue, *Whosoeuer is guiltie of death, the Iudges that doe not put him to death, they breake an affirmative precept, but transgresse not against a prohibitiue, sauing for the Witch; for if they put not him to death, they transgresse a prohibition; as it is said, Thou shalt not suffer a Witch to liue. Maim.* in *Sanhedrin, Chap.* 14. *Sect.* 3.

19 Vers. 19. *put to dye*] Gr. *ye shall kill him with death.* Elsewhere it is commanded, that the beast be killed also, *Lev.* 20.15, 16. for this sinne is *Confusion, Lev.* 18.23.

20 Vers. 20. *sacrificeth to the gods*] that is, as the Chaldee expounds it, *to the idols of the peoples*; and Moses explaineth it, *either the Sunne, or the Moone, or any of the host of heauen*, &c. *Deut.* 17. 2, 3. And by *sacrifice*, he implieth also *worship and seruice*, as is expressed in *Deuteronomie* 17. 3. *utterly destroied*] or, *anathematized*, that is, destroyed as execrable and cursed; bee put to death without mercie, as the Hebrew *Cherem* implieth, and Paul vseth such a phrase, in *Hebrewes* 10.28. The Greeke here translateth it, *destroied*; the Chaldee by Onkelos, saith, *killed*; and the Targum called Ionathans, addeth, *shall be killed with the sword, and his goods consumed*: which interpretation hee gathereth from the Law in *Deuteronomie* 13. 15, 16, 17. where the word *Cherem* is also vsed. But others gather from *Deuteronomie* 17. 2. 5. that hee was to bee stoned, which is most agreeable. Howbeit this is to be vnderstood of a witting and willing idolater, according to *Numbers* 15. 27. 30. and so the Hebrew canons say; *Whosoeuer serueth idols willingly and presumptuously, hee is guiltie of cutting off*, (to wit, by the hand of God) *and if there be witnesses that haue seene him, he is stoned to death; and if he haue serued them ignorantly, he is to bring the sinne offring appointed therefore. Maimony*, treat. of *Idolatrie, Chapter.* 3. *Sect.* 1. *except vnto*] vnderstand, *except he sacrifice vnto Iehovah.*

21 Vers. 21. *vex*] or, *make a spoile* and *prey*; *oppresse by might* and *violence*: a word vsually applied to the rich and mightie, that vex and spoile the poore, fatherlesse, and stranger: whom God loveth, and commandeth vs to love, even as our selves, *Deut.* 10. 18, 19. *Levit.* 19. 33, 34. *Zach.* 7. 10. *Ier.* 22. 3. *Ezek.* 46. 18. In particular this word is vsed for vexing or oppressing in buying and selling, *Levit.* 25. 14.-17. The Hebrew Doctors expound this here to meane *vexing* of the stranger *with words* of reproch; and the *oppressing* next spoken of, to be meant of his *goods* or *riches. Maimony* in treat. of *Merchandise, Chapt.* 14. *sect.* 15. Of this oppressing, see the notes on *Levit.* 25.

Vers. 23. *afflicting afflict*,] that is, in any measure, or any manner of way afflict. It seemeth also to bee an imperfect speech, implying, *I will afflict thee.* See the like in *Luke* 13. 9. *surely if*] or *and if*: so the Greeke translateth it here and in 1. *Sam.* 2. 21. Also the Hebrew *Ci, Surely* (or *For*) and *Vau, And*, are put one for another, 2. *Sam.* 22. 28. with *Psal.* 18. 28. *Esa.* 39. 1. with 2. *King.* 20.12. 23

Vers. 25. *money*] Hebr. *silver*: by it is meant also gold, or brasse, or meat, or rayment, or any other thing, as is explained, *Levit.* 25. 36, 37. *Deut.* 23. 19. And wee are elsewhere commanded to *lend, Deut.* 15. 7, 8. *Luke* 6. 35. *my people*,] this putteth a difference betweene Gods people, and strangers infidels, vnto whom they might lend vpon vsury, *Deut.* 23. 20. *as an exacting creditor*:] as a lender that is vrgent to have his owne againe; or to have a pawne for the same: so the word is sundry times vsed in this sense, 2. *King.* 4. 1. *Psal.* 109.11. *Nehem.* 5. 7, 10, 11. *Deut.* 24. 10. so the law elsewhere forbiddeth exacting of debts vpon our poore brethren, *Deut.* 15. 2, 3. and so the Greeke here translateth, *thou shalt not bee vrgent vpon him.* Also the Hebrew Doctors gather from hence thus; *who so exacteth* (payment) *of a poore man, and knoweth that hee hath not ought to pay him with, hee transgresseth against this prohibition, Thou shalt not bee to him as an exacting creditor. Maimony*, treat. of the *Lender and borrower, Chap.* 1. *sect.* 2. *biting-vsurie*;] vsury is called *biting*, for that it biteth and consumeth a man and his substance; and is there- 25

therefore here and elsewhere absolutely forbidden Gods people, *Deuteronomie* 23.19. *Leviticus* 25.35,36. *Proverbs* 28.8. *Ezek.* 18.8. Of this the Iewes have these cannons set downe by *Maimony*, in his forenamed treatise, *Chapter* 4, 5, and 6. *Vsurie and increase are both one thing, Leviticus* 25.37. *Deuteronomie* 23.19. *And why is the name of it called* [*Neshek*] *biting usurie? because it* [*Noshek*] *biteth; for it nippeth thy neighbour, and eateth his flesh. As it is unlawfull to lend, so it is unlawfull to borrow upon usurie; for it is written (in Deuteronomie* 23.19.) *Thou shalt not cause to bite, (that is, to lend upon biting usurie:) by tradition wee have beene taught that this is an admonition to the borrower,* &c. *Likewise it is unlawfull to have ought to doe betweene the borrower and the lender upon usurie: and whosoever is either suretie or scribe, or witnesse betweene them, he transgresseth against this prohibition. Yee shall not lay upon him biting usurie, (Exodus* 22.25.) *this is an admonition to the witnesses also, and to the suretie, and to the scribe. Hee that lends upon usurie transgresseth against six prohibitions. Thou shalt not bee to him as an exacting creditor, Exodus* 22.25. *Thou shalt not give him thy money upon usurie, Leviticus* 25.37. *Thou shalt not give him thy victuals for increase, Leuiticus* 25.37. *Thou shalt not take usurie of him or increase, Leviticus* 25.36. *Yee shall not lay usurie upon him, Exodus* 22.25. and, *Thou shalt not put a stumbling blocke before the blinde, Leviticus* 19.14. *And the borrower transgresseth against two; Thou shalt not cause to lend upon biting usurie, Deuter.* 23.19. and, *Thou shalt not lay a stumbling blocke before the blinde, Leviticus* 19.14. *The suretie, witnesses, and such like transgresse against this; Yee shall not lay usurie upon him. Whosoever borroweth or lendeth upon usurie, are like unto them that deny the name of the God of Israel, and deny the comming out of Egypt; as it is written, Thou shalt not give him thy money upon usurie,* &c. *I am the Lord your God, which brought you forth out of the land of Egypt,* &c. *Leviticus* 25.37,38. *It is unlawfull to take usurie before or after. As one intending to borrow of a man sends him a gift, to the end that hee may lend unto him: this is usurie afore hand. Or hee hath borrowed of a man, and paid him againe, and sends him a gift for his money which hee had of him for nought: this is after usurie. Who so borroweth of his neighbour, and was not wont in former time to salute him first; it is unlawfull for him to salute him first, (and I need not say, to praise him;) for it is written, Vsurie of any Word (or Thing) Deuteronomie* 23.19. *though they be but words, they are unlawfull. Likewise, it is unlawfull for the borrower to learne his lender to reade,* &c. *all the while his money is in his hand, if hee were not wont to doe it before; as it is said, Vsurie of any thing. It is unlawfull to let out money to hire, as they doe other things,* &c. *Hee that lendeth to his neighbour, and conditioneth with him to dwell in his courtyard for nought untill he pay him what hee hath borrowed; or that hireth a thing of him for lesse than it is worth till he pay him,* &c. *this is usurie. Hee that lends unto his neighbour may not retaine his servant to doe worke for him, although the servant sit still and hath nothing to doe. The Iudges are to see the usurie which the lender hath received to bee restored backe unto the borrower. A bill for usurie; the principall may be required by it, but not the interest,* &c.

Vers. 26. *neighbours raiment*] if hee be a Poore man, as the next verse manifesteth, and as is expressed in *Deuteronomie* 24.12, 13. Neither may a pledge thus be taken of poore or rich, but by authoritie of the Magistrate, as the Hebrew Doctors teach: *Maimony*, in treat. of *Lender and Borrower, Chap.* 3. *Sect.* 4. See more for this point in the annotations upon *Deuteronomie* 24. *raiment*] which hee either weareth by day, or lieth in by night; and so by proportion all other things whereof hee hath present use, as tooles and instruments to worke with, and such like, But things necessarie for to feed the life, as *the mill-stone* which grindeth corne, or any the like, may not be taken to pawne, *Deuteronomie* 24.6. *before the Sunne*] or *untill the Sunne goeth in*, that is, *setteth*, or *goeth downe*, meaning, by day. In *Deuteronomie* 24.13. it is said, *when the Sunne goeth downe*. Hereupon the Hebrew canons say, *When one takes a pledge of his neighbour, if hee be a poore man and his pledge be a* 26

a thing that hee hath need of, it is commanded that he reſtore the pledge at the time when he needeth it: hee is to reſtore him his bedding at night, that he may ſleepe on it; and his working tooles by day, that hee may doe his worke with them. If hee doe not reſtore the inſtrument of the day by day, and the inſtrument of the night at night, hee tranſgreſſeth againſt this prohibition, Thou ſhalt not ſleepe with his pledge, Deuteronomie 24.12. this is meant of his night covering. And of things which hee doth his worke with by day, or c'oatheth himſelfe with, he ſaith, Before the Sunne goeth downe thou ſhalt returne it him; teaching to reſtore it all the day. Maimony, in the foreſaid place, *Chap. 3. Sect. 5.* The Hebrew word *ad,* (untill) is in Greeke tranſlated, *before,* and a like ſignification it had in *Geneſis* 48.5.

27 Verſ. 27. *his ſkinne*] the Greeke tranſlateth it, *his ſhame.* *when he crieth*] or, *that he will cry unto me, and I will heare.* The Greeke tranſlateth, *if therefore he cry.*

28 Verſ. 28. *revile*] *curſe, banne,* or *blaſpheme,* (which word the holy Ghoſt uſeth in this caſe, 2 *Peter* 2.10.) that is, *ſpeake evill* and diſhonourably. See *Geneſis* 12.3. *gods*] that is, as the Chaldee tranſlateth, *Iudges:* as *Exodus* 21.6. *the ruler of*] Hebr. *ruler in*; but it meaneth *of thy people,* as it is tranſlated in *Acts* 23.5. where it is applied to the high prieſt: but generally it is any *prince* or *ruler, Numbers* 7.2,3.10. The Iew Doctors explaine it thus: *Whoſoever revileth a Iudge among the Iudges of Iſrael, tranſgreſſeth this Law, Thou ſhalt not revile the gods. And ſo if he revile the Ruler, either the chiefe of the great Synedrion, or the King, hee tranſgreſſeth this Law, Thou ſhalt not curſe the ruler of thy people. Maimony,* in *Sanhedrin, Chapter* 26. *Sect.* 1. And Solomon ſaith, *Revile* (or *Curſe*) *not the King, no not in thy thought; Eccleſ.* 10.20. *curſe*] that is, *ſpeake evill,* as is explained, *Acts* 23.5.

29 Verſ. 29. *Thy full-ripe fruit*] to wit, the *firſt fruits* thereof, as is explained, *Exodus* 23.19. ſo the Chaldee tranſlateth, *Thy firſt fruits*; and the Greeke, *The firſt fruits of thy floore.* The Hebrew ſignifieth, *fulneſſe,* or *collection*: meaning fruits when they are full, or ripe and gathered. So in *Numbers* 18.27. and *Deuteronomie* 22.9. Of this the Hebrew canons ſay, *They bring no firſt fruits but of ſeven things,* viz. *of wheat, and of barley, and of grapes, and of figges, and of pomgranats, and of olives, and of dates. And if one bring other beſides theſe ſeven kindes, they are not ſanctified. They bring no firſt fruits of liquors, ſave of olives and of grapes: if a man bring other liquors, they are not received of him. There is no meaſure of firſt-fruits ſet by the Law: but by the Doctors a man muſt ſeparate one of ſixtie. Maimony,* in treat. of *Firſt-fruits, Chapter* 2. *Sect.* 2.4.17. This meaſure is to bee underſtood of the leaſt quantitie which men might bring, as the greateſt was the fortieth part: and men might bring what they would, betweene fortie and ſixtie for their firſt-fruits; whereupon they elſewhere ſay; *What meaſure did the wiſe men ſet? A good eye* (that is, a bountifull perſon,) *one of fortie; and the meane* eye, *one of fiftie; the evill* eye, *one of ſixtie: and none might give leſſe, than one of ſixtie. Maimony,* in *Trumoth, Chap.* 3. *Sect.* 2. *liquor*] Hebr. *teare*; that is, the firſt-fruits of wine and oyle, which when they are preſſed, droppe as teares: ſo the Greeke tranſlateth it, the firſt-fruits *of thy wine-preſſe.* Of the manner of bringing theſe firſt-fruits, ſee more in the annotations on *Deuteronomie* 26. *not delay*] or, *not faile,* to bring and offer the ſame: ſee *Deuteronomie* 26.1,2. &c. *Delaying,* is often uſed for *deferring a thing to the laſt,* and ſo conſequently, for failing and *not doing* it, *Deuteronomie* 7.10. and 23.21. *Hab.* 2.3. though it alſo may imply a *deferring* longer than the due time. By this oblation of the firſt-fruits they acknowledged their thankfulneſſe to God, whoſe tenants they were in the land, *Deuteronomie* 26.9,10. *Leviticus* 25.23. and the whole increaſe was hereby ſanctified unto them, *Rom.* 11.16. Alſo the firſt-fruits figured Gods Church, ſeparated and ſanctified unto him, from the reſt of the world, *Ieremie* 2.3. *Iames* 1.18. *Rev.* 14.4. *give unto me*] by redeeming it for five ſhekels of ſilver, and giving them to the Lords prieſt, *Num.* 18.15,16. *Exo.* 13.

30 Verſ. 30. and *with thy ſheepe*] under which name, the *goat* alſo is comprehended, for the Hebrew implieth both, *Levit.* 1.10. The Greeke heere addeth the word *And*, underſtood in the Hebrew; which ſometime the holy Text ſupplieth; as, *by each man, by all thy people*, 1 *Kings* 8.38. that is, *and by all thy people*, 2 *Chron.* 6.29. So, *fight not with ſmall, with great*, 2 *Chron.* 18.30. that is, *with ſmall or with great*, 1 *Kings* 22.31.

the eighth day] and from that day forward, it was acceptable, both for firſt fruits, and for other ſacrifices, *Leviticus* 22.27. And before the eighth day, the Hebrew Doctors ſay, it was not lawfull to kill and eat any young beaſt, no not for common foode. *Maimony* treat. of *Forbidden Meats, Chapter* 4. *Sect.* 4. The reaſon hereof was, that in this time, *the Sabbath day paſſed over it, for there is no ſeven without a Sabbath*, ſaith *R. Menachem* upon this place. See the notes on *Geneſis* 17.12.

31 Verſ. 31. *men of holineſſe*] or as the Greeke and Chaldee tranſlate, *holy men*: that is, ſeparated from other men, as by inward vertue, ſo by outward abſtinence from uncleane meats; (of which ſome here follow) So *Deuteronomie* 14.21. *Leviticus* 11.44, 45.

not eat] This was a legall rite and figure of ſanctification: and if any had unawares eaten of fleſh torne, hee was to *waſh his clothes, and bathe* himſelfe *in water, and be uncleane untill the evening*, otherwiſe he ſhould *beare his iniquitie*, *Leviticus* 17.15,16.

torne in the field] that is, *torne by wilde beaſts in the field*, as the Greeke and Chaldee verſions doe explaine. The like is for beaſts that dye alone, *Leviticus* 17.15. Of this the Hebrewes ſay; *The torne thing ſpoken of in the Law, is that which is torne by the wilde beaſts of the wood, as Lion, Leopard, and the like. And ſo the fowle which is torne by ravenous fowles, as Eagle or the like. Though it be a torne thing which is not dead, it is forbidden: as if a Wolfe take a Kid by the leg, and ſome man followeth him, and takes it out of his mouth; it is forbidden (to be eaten) becauſe it is torne. Although he firſt ſlay it before it dieth, yet it is forbidden as a torne thing, becauſe it cannot live after that wound upon it. The Law forbiddeth that which is inclining to die, by reaſon of any hurt, though it bee not yet dead; and it is a torne thing. Neither putteth it any difference, whether it be torne by beaſt or it fall from the top of an houſe, and the ribs be broken; or it be ſhot through the heart with an arrow, or any the like, when it is inclining to die, it is as a torne thing; whether the occaſion be by the hand of fleſh and bloud, or by the hand of (God of) heaven. Likewiſe he that cutteth fleſh off from any living cleane beaſt: that is torne fleſh, and who ſo eateth of it is beaten, as for eating torne fleſh. Maim.* in *Forbidden meats, Chap.* 4. *Sect.* 6, &c.

Chapter XXIII.

1. Of vaine report and falſe witneſſe. 2. Of following a multitude. 3, 6. Of juſtice. 4. Of charitableneſſe to our enemies. 8. Of bribes. 9. Of oppreſſion. 10. Of the ſeventh yeere, the yeere of reſt. 12. Of the Sabbath day. 13. Of not mentioning the names of other gods. 14. Of the three feaſts in the yeere. 18. Of ſacrificing with leven. 20. An Angell is promiſed to goe before them, with a bleſſing if they obey him. 23. Of caſting out the heathens and their idolatrie. 25. Gods bleſſings to them that ſerve him. 28. Of hornets that ſhould drive out their enemies. 31. The bounds of Iſraels land. 32. No covenant might bee made with the heathens or their Gods.

1 THou ſhalt not take up a vaine report: put not thy hand with the wicked, to be an unrighteous witneſſe.

2 Thou ſhalt not be after many, to evill *things*: neither ſhalt thou anſwer in a controverſie, to decline after many, to wreſt *(judgement.)*

3 ment.) And a poore *man* ſhalt thou not countenance in his controverſie.
4 When thou ſhalt meet thine enemies oxe or his aſſe going aſtray, thou ſhalt returning returne it unto
5 him. When thou ſhalt ſee thine haters aſſe lying under his burden, and wouldeſt forbeare to helpe him up, thou ſhalt helping helpe up
6 with him. Thou ſhalt not wreſt the judgement of thy poore in his con-
7 troverſie. From a word of falſhood thou ſhalt be farre: and the innocent and juſt ſlay thou not; for I will not
8 juſtifie the wicked. And gift thou ſhalt take none; for the gift will blinde the open-eyed, and will per-
9 vert the words of the juſt. And thou ſhalt not oppreſſe a ſtranger: for ye know the ſoule of a ſtranger, becauſe ye were ſtrangers in the land
10 of Egypt. And ſix yeeres thou ſhalt ſow thy land, and ſhalt gather in the
11 revenue thereof. But the ſeventh thou ſhalt let it reſt, and let it lie ſtill, that the poore of thy people may eat; and what they leave, the beaſt of the field ſhall eat. So ſhalt thou doe to thy vineyard, *and* to thy
12 olive-yard. Six dayes thou ſhalt doe thy workes, and in the ſeventh day thou ſhalt ceaſe, that thine oxe and thine aſſe may reſt, and the ſonne of thy bond-woman, and the
13 ſtranger may be refreſhed. And in all that I have ſaid unto you, ye ſhall be warie: and the name of other gods ye ſhall not mention; it ſhall not be heard out of thy mouth.
14 Three times thou ſhalt keepe a feaſt unto me in the yeere. The feaſt of 15
unlevened *cakes* ſhalt thou keepe: ſeven dayes ſhalt thou eat unlevened *cakes*, as I have commanded thee, at the appointed time of the moneth of Abib; for in it thou cameſt out from Egypt: and they ſhall not appeare before me empty. And the feaſt of 16
harveſt, of the firſt-fruits of thy labours, which thou ſhalt ſow in the field: and the feaſt of ingathering, in the going out of the yeere, when thou gathereſt in thy labours out of the field. Three times in the yeere 17
every male of thee ſhall appeare before the face of the Lord Iehovah.
Thou ſhalt not ſacrifice the bloud of 18
my ſacrifice with levened *bread*, neither ſhall the fat of my feaſt remaine untill the morning. The firſt of the 19
firſt-fruits of thy land thou ſhalt bring *into* the houſe of Iehovah thy God. Thou ſhalt not ſeeth a kid in
his mothers milke. Behold, I *doe* 20
ſend an Angell before thee, to keepe thee in thy way, and to bring thee unto the place which I have prepared. Beware thou becauſe of him, 21
and obey his voice; provoke him not: for he will not pardon your treſpaſſe, for my name *is* in him.
But if obeying thou ſhalt obey his 22
voice, and doe all that I ſhall ſpeake, then I will be enemie unto thy enemies, and I will diſtreſſe thy diſtreſſers. For my Angell ſhall goe be- 23
fore thee, and ſhall bring thee in unto the Amorite, and the Chethite, and the Pherizzite, and the Canaanite, the Evite and the Iebuſite: and

24 I will cut them off. Thou ſhalt not
bow thy ſelfe downe to their gods,
nor ſerve them, nor doe according
to their workes: but deſtroying thou
ſhalt deſtroy them, and breaking
ſhalt breake downe their pillars.
25 And ye ſhall ſerve Iehovah your
God, and he will bleſſe thy bread,
and thy water: and I will take away
ſickneſſe from the midſt of thee.
26 There ſhall not be *any* caſting their
young or barren in thy land: the
number of thy dayes I will fulfill.
27 My terrour I will ſend before thee,
and will diſmay every people among
whom thou ſhalt come, and will give
all thy enemies *(to turne)* the necke
28 unto thee. And I will ſend hornets
before thee: and they ſhall drive out
the Evite, the Canaanite, and the
29 Chethite, from before thee. I will
not drive them out from before thee
in one yeere, leſt the land be deſolate,
and the beaſt of the field multiplie
30 againſt thee. *By* little *and* little I
will drive them out from before thee,
untill thou ſhalt fructifie, and inherit
31 the land. And I will ſet thy bound,
from the red ſea even unto the ſea of
the Philiſtines, and from the wilder-
neſſe unto the river: for I will give
into your hand the inhabitants of
the land, and thou ſhalt drive them
32 out from before thee. Thou ſhalt
not ſtrike a covenant with them, or
33 with their gods. They ſhall not
dwell in thy land, leſt they make
thee ſinne againſt me: if thou ſhalt
ſerve their gods, ſurely it will be a
ſnare unto thee.

Annotations.

NOT *take up*] that is, neither *receive* (as the Greeke and Chaldee tranſlate) it of others, nor ſpeake of it unto others: as *taking up*, in *Exodus* 20.7. is for *ſpeaking* or uſing any way. Both theſe are unlawfull, 1 *Sam.* 24.10. *Leviticus* 19.16. *a vaine report*] or, *a falſe rumor*: Hebr. *an hearing of vanitie*: which the Greeke tranſlateth, *vaine hearing*. *Vanitie* and *falſtie*, are uſed one for another, as is ſhewed on *Exod.*20.16. and the Chaldee here expoundeth it, *falſhood*. *Hearing* (or *hearefay*) is uſed for *report*, *tale*, or *rumor*; whether in matters of religion, as *Eſay* 53.1. *Rom.* 10.16. or in civill affaires, 1 *Sam.* 2.24. 1 *Kings* 2.28. 2 *Chron.* 9.6. And that which one Euangeliſt calleth *Acoee*, *Hearing*, *Mar.* 1.28. another nameth *Echos*, *fame*, or *rumor*, *Luke* 4.37. *put not thy hand*] the Greeke tranſlateth, *conſent not*. *unrighteous*] ſo the Greeke alſo is; the Chaldee ſaith, *a falſe witneſſe*: the Hebrew phraſe is, *a witneſſe of unrighteouſneſſe*, (or, *of cruell wrong*) Of ſuch David complained, *Pſalme* 35.11. and the Law appointeth ſuch puniſhment for them, as they intend againſt their neighbour, *Deut.*19.16.-19. 1

Verſ. 2. *after many*] or, *after the great men*, that is, to follow and conſent unto them in evill: the Greeke ſaith, *with many*. So in the ſentence following. *anſwer*] that is, *ſpeake in a cauſe* (or *plea*) The Chaldee paraphraſeth, *neither ſhalt thou refraine from teaching that which thou ſeeſt* (*meet*) *in iudgement*. *to wreſt*] or, *to pervert*, namely, *iudgement* (as the Greeke addeth, and) as is expreſſed in *verſe* 6. The Chaldee ſaith, *after the many, accompliſh the iudgement*. So other Hebrewes expound it, ſaying, *When the Iudges are divided, ſome of them ſaying Guiltleſſe, others ſaying Guilty; they goe after the moſt part. So as it be in many matters, and other caſes of prohibition and permiſſion, of pronouncing uncleane* 2

or

or cleane, and the like. But in caſes of life and death, if they be divided, and the moſt part cleere a man, he is cleered; and if the moſt condemne him, he is not killed, unleſſe they that condemne him bee moe than they that cleere him by two men. Maimony in *Sanhedr. Chap.* 8. *ſect.* 1.

3 Verſ. 3. *not countenance*] or, *not honour*; which the Greeke and Chaldee tranſlate, *not pitty in judgement*. The like is ſpoken of the rich, in *Lev.* 19. 15. *Thou ſhalt not countenance the face of the great* man. It teacheth to doe right in all cauſes, without reſpect of poore or rich.

4 Verſ. 4. *aſſe*] and ſo any other beaſt, or garment, or loſt thing, as Moſes after explaineth, *Deuteronomy* 22. 1, 2, 3. God hereby teaching every man, *not to looke on his owne things* onely, *but alſo on the things of other men, Phil.* 2. 4. and to love and doe good unto his enemie, *Luke* 6. 27. *returning returne*] that is, in any caſe returne and reſtore him: if the owner bee not neere, or not knowne, it is to be kept till inquirie be made after it, *Deuteronomy* 22. 2. Alſo the Hebrew Doctors ſay, *Who ſo findeth a loſt thing, which he is bound to reſtore, he is bound to cry the ſame, and to make it knowne and ſay, Who ſo hath loſt ſuch a kinde of thing, let him come and give the ſignes of it, and hee ſhall receive it*, &c. *Maimony*, in treat. of *Robberie, and of loſſe, Chap.* 13. *ſect.* 1.

5 Verſ. 5. *his burden*] or, fallen by any other occaſion; and this Law concerneth all other beaſts, as well as the Aſſe: ſee *Deuteronomy* 22. 4. *and wouldeſt forbeare to helpe him up*] or, *then thou ſhalt ceaſe from forſaking him*, that is, ſhalt ceaſe and leave off all ill will, and looke that thou forſake him not. The Greeke tranſlateth, *thou ſhalt not paſſe by the ſame. helping helpe up*] that is, *in any wiſe he'pe up*. Or, *thou ſhalt leaving leave* (thy owne buſineſſe to be) *with him*. But the former tranſlation ſeemeth moſt fit: for ſo the Greeke verſion ſaith, *thou ſhalt not paſſe by the ſame, but ſhalt raiſe up the ſame together with him*. And ſo Moſes repeating this Law, explaineth it, in *Deuteronomy* 22. 4. *thou ſhalt raiſing raiſe up with him*. Likewiſe this Hebrew word *Azab*, which commonly ſignifieth, to *Leave*, or *Forſake*, hath (as ſome other words) a contrary ſignification; to *fortifie, repaire*, or *helpe up* with a thing, as *Nehem.* 3. 8. and 4. 2. The Chaldee joyneth both ſenſes thus; *leaving thou ſhalt leave that which is in thy heart againſt him, and ſhalt helpe up with him.*

Verſ. 6. *of thy poore*] that is, thy poore neighbour: implying alſo *the ſtranger, the fatherleſſe and the widow*: whoſe *judgement* they that *weſt* (or turne aſide) are *curſed, Deut.* 27. 19. 6

Verſ. 7. *word of falſhood*] that is, *falſe word*, or *falſe matter*. The Chaldee ſaith, *idle words*: the Greeke, *every unjuſt word*. From hence the Iewes have a rule: *A Judge that knoweth of his fellow, that hee is a violent extortioner, or a wicked man, it is unlawfull to bee joyned in ſociety with him, as it is written*, FROM A VVORD OF FALSHOOD, THOV SHALT BE FARRE. *And ſo they in Ieruſalem that had a cleere conſcience, were wont to doe: they ſate not in judgement, untill they knew with whom they ſhould ſit; nor ſealed any writing untill they knew who ſhould ſeale it with them*, &c. *Maimony* in *Sanhedr. Chap.* 22. *ſect.* 10. *not juſtifie*] but will condemne *the wicked*, though hee bee the Iudge himſelfe. See *Romans* 2. 1, 2, 3. So, *not to hold guiltleſſe, Exodus* 20. 7. meaneth, to damne and puniſh as guilty. This which is ſpoken of God, is alſo an example for us: therefore the Greeke changeth the perſon, and ſaith, *and thou ſhalt not juſtifie the wicked, for gifts ſake.* 7

Verſ. 8. *gift*] or *bribe*; for *fire ſhall conſume the tabernacles of bribery, Iob* 15. 34. And the Iew Doctors explaine it thus: *Thou ſhalt take no gift, and I needе not ſay, for to peruert judgement: but although it bee to acquit the innocent, or to condemne the guilty, it is unlawfull, and a tranſgreſſion: for loe it is a generall rule, Curſed is hee that taketh a gift. And hee is bound to reſtore againe the gift*, &c. And *whatſoever Iudge taketh his reward for iudging, his judgements are fruſtrate. Maimony* in *Sanhedrim, Chap.* 23. *ſect.* 1. 5. *take none*] neither give any, *Acts* 24. 27. So alſo 8

the Hebrew Doctors teach from that Law, *Thou ſhalt not put a ſtumbling blocke before the blinde*, Leviticus 19. 14. Moreover they ſay, *Whatſoever Iudge giveth a bribe, to get an office, it is unlawfull to ſtand before him (in judgement.) And our wiſemen have commanded to ſet him at nought, and to deſpiſe him. Maimony* in *Sanhedrin. Chap.* 3. *ſect.* 9.

open-eyed] the Greeke tranſlateth, *the eyes of thoſe that ſee:* and the Chaldee, *the eyes of the wiſe*; which words Moſes alſo uſeth, in *Deuteronomy* 16. 19. And Solomon ſaith, *a gift deſtroyeth the heart, Eccleſ.* 7. 7. *but hee that hateth gifts ſhall live, Prov.* 15. 27. *will pervert.*] example in Samuels ſonnes, who *tooke bribes, and perverted judgement*, 1. *Sam.* 8. 3. For a gift, *whitherſoever it turneth, it proſpereth, Proverbs* 17. 8. and *every man is a friend to him that giveth gifts, Proverbs* 19. 6. Such therefore as receive them are counted *wicked* and *companions of theeves, Prov.* 17. 23. *Eſay* 1. 23.

9 Verſ. 9. *the ſoule*] that is, *the affection* or *heart.* See the like precept in *Exodus* 22. 21. *Deut.* 10. 19.

10 Verſ. 10. *thy land*] the land of Canaan, which God would give to Iſrael, *Levit.* 25. 2. Neither did the Iewes hold themſelves bound to keepe this Law in other countries. *Maimony*, treat. of *Intermiſſion* and *Iubilee, Chap.* 4. *ſect.* 25.

11 Verſ. 11. *the ſeventh*] every ſeventh yeere: which was to be a Sabbath yeere; as every ſeventh day was a Sabbath day: therefore repeating this Law, hee calleth it *a Sabbath of ſabbatiſme* (or *of reſt*) *to the land, a Sabbath to Iehovah, Leviticus* 25. 4. As the Sabbath day ſignified that they themſelves were the Lords, and therefore they ceaſed from their owne workes, to doe the Lords: ſo the Sabbath yeere was to ſignifie, that both they and their land was the Lords, *Lev.* 25. 23. *let it reſt*] or, *intermit it, let it be free* from manuring: as the Greeke tranſlateth, *make a remiſſion.* They might neither ſow their fields, nor prune their vineyards, nor reape the corne, nor gather the vintage, &c. *Leviticus* 25. 4, 5. The Hebrew canons explaine it thus, that they might neither *dig*, nor *plough the ground*, nor *gather out the ſtones*, nor *dung it*; neither *graffe* nor *plant any trees ſave ſuch as bare no fruit*; nor *cut off the knobs of trees*, nor *bruſh off the leaves*, or *withered boughes*, nor *binde up the branches*, nor *make a ſmoke to kill the wormes*, nor any the like thing pertaining to husbandrie. *Maimony*, treat. of the *Intermiſſion and Jubilee, Chapt.* 1. If any ſaid, *What ſhall wee eat the ſeventh yeere? behold, we may not ſowe nor gather in our revenue.* The Lord promiſed, *I will command my bleſſing upon you in the ſixt yeere, and it ſhall bring forth fruit for three yeeres, Leviticus* 25. 20, 21. God would by this Sabbath yeere, call his people from worldly cares, to depend upon his providence in faith, *Matthew* 6. 31. 1. *Cor.* 7. 29, 30, 31, 32. and to exerciſe themſelves in holy things, as the learning of his Law, which this yeere was to be read in the audience of all the people, *Deuteronomy* 31. 10, 11, 12. *Nehemiah* 8. and that they ſhould not pollute his land by their owne unlawfull workes, but walke holily upon it: otherwiſe, the land ſhould ſpue them out, and enjoy her Sabbaths, when it lay deſolate and void of ſuch evill inhabitants, *Leviticus* 18. 24, 25, 28. and 26. 34, 35. 43. 2. *Chro.* 36. 21. *that the poore*] or, *and the poore of thy people ſhall eat*; to wit, as well as the owners and their ſervants, *Leviticus* 25. 6. *may eat*] to wit, that which groweth of it owne accord in the ſeventh yeere, *Levit.* 25. 5, 6. By the Hebrew records, it is ſhewed, that *Whoſoever locked up his vineyard, or hedged in his field in the ſeventh yeere, brake the commandement. Likewiſe if hee gathered any of his fruits into his houſe: but hee was to let all be common, and every mans hand equall in every place. Hee might bring into his houſe a little, after the manner of thoſe that brought in common goods.* Moreover, concerning the fruits of the ſeventh yeere, *Whatſoever was properly mans meat, as wheat, figs, grapes, and the like, they might not make of them medicines, plaiſters*, &c. *though for mans uſe, becauſe it is ſaid*, To you for meat, *(Leviticus* 25. 6.) *and not for medicine. Neither might they make merchandiſe of the fruits of the ſeventh yeere;*

yeere; but if they would ſell a little thereof they might, and buy other meat with the price; and both the fruits which were ſold, and the price were holy. And they might not be ſold by meaſure, by weight, or by tale, (leſt they ſhould ſeeme to make merchandiſe of the fruits of the ſeventh yeere,) but as other things that were free and common. Maimony, in the fore-ſaid treatiſe, *Chap.* 4. *Sect.* 24. and *Chap.* 5. *Sect.* 11. and *Chap.* 6. *Sect.* 1.3. *they leave*] as not being mans meat, it ſhould be common for beaſts, birds, &c. Therefore *they might not burne the ſtraw or ſtubble of the ſeventh yeere, for that it was meet for the beaſts to eat*, ſaith *Maimony* in the ſame place, *Chap.* 5. *Sect.* 19. *olive-yard*] or *olive tree*. And conſequently all other trees, and fruits of like uſe. This holy yeere of Reſt figured the reſt which the Church ſhould enjoy under Chriſt in her ſanctification, and communion of heavenly bleſſings: and ſo had an end in him, with other rudiments of the Law, *Eſa.*61.2. *Coloſſians* 2. 16,17. *Galathians* 4. 10, 11. *Hebr.* 4.9,10,11.

12 Verſ. 12. *ceaſe*] or *reſt*, or *keepe Sabbath*: ſee *Exodus* 20.8, &c. *refreſhed*] or, *take breath*: the Chaldee expoundeth it, *may reſt*. See the Iewes canons for theſe, on *Exodus* 20.10.

13 Verſ. 13. *ſhall be warie*] or *take heed to your ſelves* that ye tranſgreſſe not. *other gods*] the Chaldee calleth them, *idols of the peoples*. So in *Zachariе* 13.2. God ſaith hee will *cut off the names of the idols out of the land*; and in *Hoſea* 2.17. that hee will *take away the names of Baalim out of their mouthes*; and David would *not take up the names* of ſuch *upon his lips*, *Pſalme* 16.4. and ſo the Iſraelites practiſed, in *changing the names* of idolatrous places, *Numbers* 32.38. See alſo *Joſuah* 23.7. By the Hebrew canons it was decreed from this Law; *Who ſo maketh a vow in the name of an idoll, or that ſweareth by it, is to bee beaten, whether hee ſweareth thereby for himſelfe, or for an infidell. And it is forbidden to make an infidell ſweare by his God; or to mention the name thereof, though not by way of oath. Maimony*, treat. of *Idolatrie, Chapter* 5. *Section* 10. *out of*] or, *upon thy mouth*, or, *in* it: but the Greeke tranſlateth it, *out of*.

Verſ. 14. *times*] Hebr. *feet*: meaning three journeyes which they ſhould goe on foot every yeere, to the place of Gods publike worſhip. The Greeke and Chaldee tranſlate, *times*. 14

Verſ. 15. *Abib*] which wee call *March*; the Greeke, *the moneth of new* fruits: the firſt moneth unto Iſrael, becauſe of their comming out of Egypt therein. This firſt feaſt was adjoyned to the Paſſeover: of it, with the rites and ſignification, ſee the notes on *Exodus* 12. and 13. and *Numbers* 28. 17, 18, &c. It was for a continuall remembrance of their comming out of Egypt, *Deuteronomie* 16. 3. and an expectation of their better redemption and ſanctification by Chriſt which was to come: in whom wee ſpiritually doe keepe this feaſt, 1 *Corinthians* 5.7,8. *they ſhall not appeare*] that is, the males of Iſrael, *verſe* 17. *Deuteronomie* 16. 16. The Greeke tranſlateth it as before, *thou ſhalt not*; the Chaldee, *yee ſhall not appeare emptie*] that is, without ſome gift or oblation to the Lord; as 1 *Sam.* 6.3. *Deuteronomie* 15.13,14. The Hebrew Doctors obſerve, that there were *three things commanded unto Iſrael, at every of the three feaſts*; *namely, Appearing, as it is ſaid, All thy males ſhall appeare*, Exodus 23.17. *And Feaſting, as it is ſaid, Thou ſhalt keepe a feaſt unto the Lord thy God, Deuteronomie* 16.15. *And Rejoycing, as it is ſaid, Thou ſhalt rejoyce in thy feaſt, Deuteronomie* 16.14. *The appearing ſpoken of in the Law, is, that his face ſhould be ſeene in the court (of the Sanctuary) in the firſt Good day of the feaſt. And hee muſt bring with him a Burnt-offering, either of fowle, or of beaſt: and who ſo commeth into the court in the firſt day, and bringeth not a Burnt-offering, doth not onely omit a thing commanded, but tranſgreſſeth alſo a prohibition; as it is ſaid, They ſhall not appeare before me empty*, Exod.23.15. *The Feaſt ſpoken of in the Law, is, that he offer Peace-offerings in the firſt good day of the feaſt, when he commeth to appeare: and it is a knowne thing, that no peace-offerings are brought, but of beaſts. And the Rejoycing ſpoken of at the feaſts, is, that he offer Peace-offerings; more than*

than the Peace-offerings of the Feast: and these are called the Peace-offerings of the rejoycing of the Feast; as it is said, Thou shalt slay Peace-offerings, and shalt eat there, and rejoyce before the Lord thy God, Deuteronomie 27.7. Who so commeth into the Court in the other dayes of the Feast, is not bound to bring a burnt-offering in his hand, every time that hee assembleth: for that which is said, They shall not appeare before mee empty, is not but for the roote (or beginning) of the Feast onely, which is the first day, or in recompence for the first. But if hee bring every time that he commeth, they receive it of him, and offer it in the name of a Burnt-offering for Appearing: for this appearing hath no stinted measure. Maimony in Chagigah, Chap. 1. Sect. 1. and Chap. 2. Sect. 6. See more in the annotations on Deut. 16.

16 Vers. 16. *of harvest*] called also, *the feast of weekes*, (or, *of sevens*,) *Exodus* 34.22. because it was seven weekes after the former feast, upon the fiftieth day following, called thereupon *Pentecost*, *Leviticus* 23.15,16. *Deuteronomie* 16.9,10. *Acts* 2.1. *first-fruits*] whereof in signe of homage and thankfulnesse to God, the man was to bring *a tribute, of a free offering of his hand*, and give unto the Lord as hee had blessed him, *Deuteronomie* 16.10.12. At the time of this feast the Law had also beene given at mount Sinai, *Exod.* 19. and at the same feast Christ gave the firie Law of his Spirit, in Ierusalem, *Act.* 2. *of ingathering*] to wit, *of the fruits* of the land. This feast was *at the revolution* (or *end*) *of the yeare*, *Exodus* 34.22. namely, in the seventh month, (which wee call *September*; the Hebrewes called it *Ethanim*, 1 *King.* 8.2.) in the fifteenth day of this seventh moneth it began, and lasted seven dayes; and was called also *the feast of Boothes* (or *of Tabernacles*,) *Leviticus* 23.34. *Deuteronomie* 16.13-16. See the annotations there.

17 Vers. 17. *every male*] to wit, which were free men, perfect males, and in health, able to goe unto the place of publique worship; which in the ages following was onely at Ierusalem, *Deuteronomie* 12.5,6. and 16.6. 1 *Kings* 14.21. The Iewes explaine it thus. *Women and servants are not bound to appeare: but all men are bound except the deafe, and the dumbe, and the foole, and the little childe, and the blinde, and the lame, and the defiled, and the uncircumcised, and the old man, and the sicke, and the tender and weake which are not able to goe up on their feet. All these eleven are discharged, but all other men are bound to appeare. Such as are of neither sex, and that are of both sexes, male and female, are also discharged; and likewise they that are partly bond and partly free men. Every childe that can hold his father by the hand, and goe up from Ierusalem* (gates) *to the mount of the Temple, his father is bound to cause him to goe up and appeare with him, that hee may catechize* (or *traine him up*) *in the Commandements. Maimony*, in *Chagigah, Chapter* 2. *Section* 1.3. In repeating this Law God annexeth a promise, for the safety of the land from enemies, *Exodus* 31.23,24. that promise the Greeke version inserteth also here. *the Lord Iehovah*] the Hebrew *Adon*, which we English *Lord*, properly signifieth a *Base*, *stay*, or *sustainer*, as is noted on *Genesis* 15.2. the Chaldee translateth it, *Lord* (or *Master*) *of the world*. The other name *Iehovah*, denoteth Gods Essence or Being; whereof see *Genesis* 2.4. The Greeke here tarnslateth, *the Lord thy God*.

Vers. 18. *sacrifice*] nor *slay* for sacrifice; 18
as in repeating this Law is said, *Exodus* 34.25. *of my sacrifice*] that is, *of my passeover*, as the Chaldee translateth it, and Moses in *Exodus* 34.25. sheweth the Passeover to bee meant. *with levened bread*] that is, having any levened bread in thy house, or power, but shalt purge out the leven before: as was commanded, *Exodus* 12.15. &c. see the annotations there. *Whether it be hee that slayeth, or hee that sprinkleth the bloud, or he that burneth the fat: if any leven be in the power of any of these, or in the power of any of the companie that eat the Passeover, in the houre of the offering of it, hee transgresseth*: as *Maimony* sheweth, in treat. of the *Passeover*, *Chap.* 1. *Sect.* 5. *the fat of my feast*] which the Chaldee expoundeth, *of the sacrifice of the feast*; and for this,

in

in *Exodus* 34.25. is written, *the ſacrifice of the feaſt of the paſſeover.* Compare this with the Law fore-given, in *Exodus* 12.10. The *fat* of the Paſſeover, as of other ſacrifices, was the Lords, to bee burnt upon his Altar; ſee *Leviticus* 3.14,15,16. 2 *Chron.* 35.12,13,14. this might not be left unburnt till the morning; for ſo it became polluted. *remaine*] or *be left all night.*

19 Verſ. 19. *The firſt*] or, *The firſt fruit*, the beginning: ſee the notes on *Exodus* 22.29. where ſeven things paid firſt-fruits.

thy land] ſo this concerned onely the land of Iſrael, and ſuch as were owners of land there. Whereupon the Hebrew Doctors ſay, *Hee that buyeth a tree in his neighbours field, he bringeth not the firſt-fruits, becauſe the ground is not his owne: but hee that buyeth tree and ground, bringeth the firſt-fruits thereof. And ſo the like. Maimony*, treat. of *Firſt-fruits, Chap.* 2. *Sect.* 13. *the houſe*] the tabernacle, (for that was called the *houſe*, 1 *Chron.* 9.23.) or the Temple. The rites and words to be uſed in the bringing of them, are ſhewed in *Deuteronomie* 26.1,2-11. But from this Law the Iewes have a canon, *He that ſeparateth his firſt-fruits*, (for the Lord,) *and they rot, or bee loſt, or ſtollen, or polluted, hee is bound to ſeparate other in their ſtead*; for it is ſaid, THOV SHALT BRING *(them)* INTO THE HOVSE OF IEHOVAH THY GOD; *to teach that he is bound for other after them, till hee bring them to the mount of the houſe of God. Maimony* in *Firſt-fruits, Chapter* 2. *Section* 20. *not ſeeth a kid*, &c. This Law is twice after repeated in the ſame words, *Exodus* 34.26. *Deuteronomie* 14.21. For *a kid*, the Greeke tranſlateth generally, *a lambe*. The Chaldee paraphraſt omitteth the name of *a kid*, and more generally tranſlateth, *Thou ſhalt not eat fleſh with milke*. So the Ieruſalemy Targum, on *Exodus* 34.26. expoundeth it, *My people the houſe of Iſrael, it is not lawfull for you either to ſeeth or to eat fleſh and milke mixed together*. This ſenſe the Thalmudiſts follow, gathering, if it bee unlawfull to ſeeth them together, much more to eat them. And underſtand it of the fleſh and milke of all cleane beaſts. *Fleſh with milke, it is unlawfull to ſeeth it, and unlawfull to eat it by the Law: it is unlawfull alſo to make profit of it, but it is to be buried. Who ſo boileth ought of them two together offendeth; as it is written,* THOV SHALT NOT SEETH A KID IN HIS MOTHERS MILKE. *So hee that eateth ought of theſe two, of fleſh and milke ſodden together, offendeth though hee boile it not*, &c. *Maimony* treat. of *Forbidden meats, Chap.* 9. *Sect.* 1. Others underſtand it, of ſeething it while it is very young, as in the mothers milke, that is, untill it be ſeven daies old; according to the Law before, in *Exodus* 22.30. and after, *Levit.* 22.27. But the phraſe may alſo imply, during the time that it ſucketh the mothers milke; as *a milke lambe*, 1 *Sam.* 7.9. is *a ſucking lambe*. The intendment of this Law, ſeemeth to be either againſt cruelty, according to another prohibition of taking *the damme with the young, Deut.* 22,6,7. or againſt mixtures of meats; as elſewhere God forbiddeth mixtures in garments, in ſowing of fields, and the like, *Levit.* 19.19.

Verſ. 20. *an Angell*] this is Chriſt, whom 20
the Iſraelites are ſaid to have tempted in the wilderneſſe, 1 *Corinthians* 10.9. See the notes on *Exodus* 14.19. *R. Menachem* upon this place, teacheth from ancient Rabbines, that the word *I* (ſend) *ſignifieth the propertie of mercies, and this Angell is the Angell the Redeemer* (*Geneſis* 48.16.) Alſo, *The holy bleſſed God ſaid unto Moſes, Hee that did keepe the Fathers*, (viz. Abraham, Iſaak, and Iakob,) *ſhall keepe the children. before thee*] or, *before thy face*, as the Greeke tranſlateth. *the place*] *the land* (ſaith the Greeke) *which I have prepared for thee.* A figure of that whither Chriſt is gone *to prepare a place for us, Iohn* 14.2.

Verſ. 21. *becauſe of him*] or, *of his face*, or 21
preſence. The Greeke tranſlateth, *take heed unto him. provoke*] or, *rebell not againſt him*: the Greeke tranſlateth, *diſobey him not.* The Hebrew Doctors make the reaſon of the charge to be this, *Becauſe his voyce is the voyce of the living God: R. Menachem*, on *Exo.* 23. *in him*] or, *in the midſt of him.* Chriſt is *the brightneſſe of the glorie, and the expreſſe*

Image of Gods *Perſon, Heb.*1.3. and God was in him, 2 *Cor.*5.19. and hee in the Father, *Iohn* 10.38. and his name is *Iehovah our Juſtice, Ieremie* 23.6. The Chaldee tranſlateth, *his word* is (that is, hee ſpeaketh) *in my name.* And Gods *Name*, may imply his *Law* or doctrine to be in him: for ſo the *Law* of Chriſt, (*Eſay* 42.4.) is expounded his *Name, Matth.*12.21.

23 Verſ. 23. *before thee*] as *a leader of thee*, ſaith the Greeke verſion. And here the Hebrew *Malachi, My Angell*, ſome of the Rabbines ſay, is *Michael*, by tranſpoſition of letters. *the Amorite*] that is, *the land of the Amorites*, &c. See *Gen.*15.18-21.

24 Verſ. 24. *gods*] called in the Chaldee, *idols.* *their works*] that is, the workes of the Heathen peoples. This Law is explained in *Leviticus* 18.3. *pillars*] or, *ſtanding-images, ſtatues.* Vnder theſe all other monuments of idolatrie are comprehended: as *Deuteronomie* 12.2,3. Of this the Hebrew canons ſay, *Wee are commanded to deſtroy idolatrie, and the ſervices thereof, and whatſoever is made for the ſame, Deuteronomie* 12. *And in the land of Iſraelwe are commanded to perſecute it untill it be deſtroyed out of all our land: but without the land wee are not commanded to perſecute it: but every place which we ſhall ſubdue, wee are to deſtroy all the idolatrie that is therein. Maimony* in *Miſn.* treat. of *Idolatrie, Chap.*7. *Sect.*1.

25 Verſ. 25. *thy bread*, &c.] hereby the courſeſt fare may be meant, which by Gods bleſſing nouriſheth, as in *Daniel* 1.12.15. Or, theſe are named for all food, as the Chaldee tranſlateth it, *thy meat and thy drinke:* and the Greeke addeth, *thy bread, and thy wine, and thy water.* *ſickneſſe*] in Chaldee, *evill ſickneſſes.* Compare *Exodus* 15.26. *Deut.*7.15.

26 Verſ. 26. *caſting*] or, *miſcarrying:* the Greeke tranſlateth, *without ſeed.* See a like promiſe in *Deut.*7.14. *thy dayes*] which by the courſe of nature thou ſhouldeſt live. So Iob died *being old and full of daies, Iob* 42.17. whereas the wicked live not out halfe their daies, *Pſal.*55.24.

27 Verſ. 27. *diſmay*] with tumult and trouble; as God did before in *Exod.*14.24. So in *Deut.* 7.23. *Joſ.* 10.10. The Greeke tranſlateth, *I will aſtoniſh all nations.* *ſhalt come*] *to warre againſt them:* as the Chaldee addeth. *to turne*] this is added by the Chaldee for explanation. And by *turning the necke* (or *backe*) is meant their flight; as the Greeke tranſlateth, *I will give*, (that is, *make*) *them fugitives.* So David praiſed God that had given him *the necke of his enemies:* that is, made them flee, *Pſal.*18.41.

28 Verſ. 28. *hornets*] Hebr. *the hornet*, a kinde of great waſpe, which ſtingeth venomouſly, threatned againſt the Canaanites here, and in *Deuteronomie* 7.20. and ſhewed to bee accompliſhed in *Joſ.* 24.12. Theſe ſignified the ſtinging terrors wherewith God ſtriketh the hearts of his enemies. *the Evite*] that is, the whole nation of them, as the Greeke ſaith, *the Amorites, and the Evites*, &c. Theſe were the poſteritie of Canaan, of whom ſee *Gen.*10.6,7.

30 Verſ. 30. *fructifie*] that is, *be increaſed*, or *growne.*

31 Verſ. 31. *the river*] which the Greeke explaineth, *the great river Euphrates:* and Moſes elſewhere ſo nameth it, *Deuteronomie* 11.24. *Geneſis* 15.18. See theſe bounds in *Numbers* 34. the accompliſhment of this promiſe in part, fulfilled in Solomons time, 1 *Kin.* 4.21. *thou ſhalt drive*] the Greeke tranſlateth, *I will drive.*

32 Verſ. 32. *with them*] *the inhabitants of the land, Exod.*34.12.15. *Deut.*7.1,2,&c. *gods*] in Chaldee, *idols.*

33 Verſ. 33. *if thou ſhalt*] or, it may be tranſlated, *for thou wilt ſerve*, as came to paſſe, *Iudges* 1.21.27.29. and 2.1,2,3.12, &c. The Greeke tranſlateth, *for if thou ſhalt ſerve their gods:* the Chaldee, *and thou ſhalt not ſerve their idolds.* *ſurely*] or, *for it will be a ſnare*; that is, a cauſe of thy fall and ruine: *a ſcandall* unto thee. See this fulfilled, *Iudg.*2. *Pſal.* 106.34,35,36. *Numb.*25.1,2. Compare alſo *Deut.*7.16.25. *A ſnare*, is uſed to ſignifie the deceit whereby men fall into ſinne, *Deut.*12. 30. *Ier.*5.26. *Prov.*13.14.27. and ſo the deſtruction that followeth thereupon, *Pro.*12. 13. *Eſa.*8.15. and 28.13. *Eccleſ.*9.12.

CHAP.

Chapter XXIV.

1. Moses is called up into the mountaine. 3. The people promise obedience. 4. Moses buildeth an Altar, and twelve pillars. 6. He sprinkleth the bloud of the covenant. 9. Moses and the Elders of Israel see God. 12. Moses is to goe up the mount, for the Tables. 14. Aaron and Hur have the charge of the people 16. The glory of the Lord on mount Sinai, like devouring fire. 18. Moses in the cloud and mountaine, fortie daies and fortie nights.

1 AND hee said unto Moses, Come up unto Iehovah, thou and Aaron, Nadab and Abihu, and seventy of the Elders of Israel: and bow downe your selves afarre off.
2 And Moses himselfe alone shall come neere unto Iehovah; but they shall not come neere: and the people they shall not come up with him.
3 And Moses came and told the people all the words of Iehovah, and all the judgements: and all the people answered *with* one voice, and said; All the words which Iehovah hath spoken, we will doe.
4 And Moses wrote all the words of Iehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, *according* to the
5 twelve tribes of Israel. And he sent the young men of the sons of Israel, & they offered burnt offerings, and sacrificed sacrifices of peace *offerings*,
6 of bullocks, unto Iehovah. And Moses tooke halfe of the bloud, and put *it* in basons, & halfe of the bloud he sprinkled on the altar. 7
And he tooke the booke of the covenant, and read in the eares of the people: and they said, All that Iehovah hath spoken, we will doe, and obey. 8
And Moses tooke the bloud, and sprinkled on the people, and said, Behold the bloud of the covenant which Iehovah hath striken with you, concerning all these words. 9
Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel. 10
And they saw the God of Israel: and *there was* under his feet as *it were* a worke of Saphire bricke, and as the body of the heavens for cleerenesse. 11
And upon the Nobles of the sonnes of Israel he laid not his hand: and they saw God, and did eat and drinke. 12
And Iehovah said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law, and commandement, which I have written, to teach them. 13
And Moses rose up, and his minister Ioshua: and Moses went up into the mountaine of God. 14
And he said unto the Elders, Sit ye here for us, untill we returne unto you: and behold, Aaron and Hur *are* with you; whoso hath matters *to doe*, let him come neere unto them. 15
And Moses went up into the mountaine, and a cloud covered the mountaine. 16
And the glory of Iehovah dwelt upon mount Sinai, and the cloud covered it six dayes: and in the seventh day he called unto Moses out of the midst of the cloud.

17 And the ſight of the glory of Iehovah *was* like devouring fire, in the top of the mountaine, in the eyes of
18 the ſonnes of Iſrael. And Moſes went in to the midſt of the cloud, and went up into the mountaine: and Moſes was in the mountaine fortie dayes, and fortie nights.

Annotations.

1 A*Bihu*] in Greeke *Abioud:* he and Nadab, were Aarons eldeſt ſonnes, *Exodus* 28.1. who were afterward devoured with a fire from the Lord, *Levit.* 10.1,2. *ſeventie*] This number was anſwerable to the 70. ſoules of Iſrael that came into Egypt, *Deuter.* 10.22. and to the 70. that afterward were made the Senate of the commonwealth of Iſrael, *Numb.* 11.16,17. *bow downe*] the Greeke tranſlateth, *they ſhall bow downe to* (or *worſhip*) *the Lord a farre off.* This though it were a ſpeciall favour to the Elders, and ſerved for confirmation of the things ſpoken by Moſes; yet ſignified it the impotencie of the Law, which kept men afarre off, and could not bring them neere unto the Lord, nor unite them unto him, as the Goſpell of Chriſt doth by faith, *Heb.* 10.19.22. and 12.18.-22,&c.

2 Verſ. 2. *with him*] with Moſes: nor with the Elders; therefore the Greeke tranſlateth, *with them.* For the people abode beneath, at the foot of the mount: the Elders went up as it were halfe way, and ſaw part of Gods glorie, *verſe* 9,10. but Moſes himſelfe went up to the top of the mount, into the darke cloud, *verſe* 18. For the Law was to be given *by the hand* (or miniſterie) *of a mediatour, Gal.* 3.19.

3 Verſ. 3. *will doe*] the Greeke addeth, *and heare* (or *obey*) as is expreſſed in *verſe* 7. Thus the covenant betweene God and Iſrael, was eſtabliſhed by mutuall and willing conſent: albeit they yet know not the *impoſſibilitie of the Law*, which is weake through the fleſh, *Rom.* 8.3. So in *Exod.* 19.8.

Verſ. 4. *wrote*] in a booke, *Hebrewes* 9.19. 4
for the ſtony tables were written *by the finger* of God himſelfe, *Exodus* 31.18. *an altar*] which repreſented God, the firſt and chiefe party in the covenant. *pillars*] or, *ſtatues*; the Greeke tranſlateth them, *ſtones*: and *pillars* were wont to bee of *ſtones* erected, *Geneſis* 28.18. 22. and 31.45. and 35.14. according *to*] or, *for the twelve tribes*; that is, to repreſent them, (the other party in the covenant) and their hard ſtony nature: as the tables of ſtone, ſignified their ſtony hearts, 2 *Corinth.* 3.3.14. See *Exod.* 31.18.

Verſ. 5. *the young men*] that is, *the firſt-* 5
borne (as the Chaldee tranſlateth) which were *prieſts* or *ſacrificers*, untill the Levites (taken in ſtead of the firſt-borne of Iſrael, *Numbers* 3.41.) had the prieſthood in their tribe. And the Hebrew word doth not alwaies ſignifie men young in yeeres, but fit for ſervice or miniſtery to their elders: ſo Ieſus the ſervant of Moſes, and other ſuch ſervants, are often called *young men*, *Exodus* 33.11. *Geneſis* 14.24. and 22.3. 2 *Samuel* 18.15. 1 *Kings* 20.14. *of peace*-offrings] Gr. *of ſalvation.* By theſe two ſorts of ſacrifices, (whereof ſee *Leviticus* 1. and 3. chapters,) the ſanctification of the people was teſtified, who by the death of Chriſt (whom theſe ſacrifices did figure out) preſented themſelves wholly to God, as obedient ſervants; and ſhewed thankfulneſſe for the peace and ſalvation, which through him they had obtained, *Romans* 12.1, 2. *Hebrewes* 13.15. See alſo the notes on *Exodus* 19.10. *bullocks*] and other beaſts; as the Apoſtle teſtifieth, *of bullocks and of goats*, *Heb.* 9.19. but the one is here named as principall.

Verſ. 6. *on the altar*] and ſo *on the booke*, *Heb.* 6
9.19. which as it ſeemeth, was laid on the altar, to be ſanctified thereby.

Verſ. 7. *and obey*] or, *heare, hearken* unto: 7
that is, gladly learne and obey: ſee the notes on *Exod.* 4.31.

Verſ.

8 Verſ. 8. *on the people*] which may bee meant of the twelve pillars ſet up to repreſent the people, *verſe* 4. Howbeit the Chalde paraphraſe ſaith, *hee ſprinkled it on the Altar, to make propitiation for the people.* Thus the firſt covenant (or teſtament) was not dedicated without bloud, (as the Apoſtle obſerveth in *Hebrewes* 9. 18-23.) and the patternes of heavenly things were purified by the bloud of theſe ſacrifices: ſignifying that Chriſt by his death ſhould ſanctifie himſelfe for his people, and them unto himſelfe, by the bloud of a better teſtament, *Iohn* 17. 19. *Heb.* 9. 13, 14. 1. *Pet.* 1. 2. And whereas the ſprinkling and purifying in the Law, was uſually done with *water, ſcarlet wooll, and hyſſope, Leviticus* 14. 6, 7. the Apoſtle telleth us, that this here was ſo done, though Moſes nameth them not, *Hebrewes* 9. 19. *behold*, &c.] the Apoſtle explaineth it thus, *This* is *the bloud of the Covenant* (or *of the Teſtament,*) *which God hath commanded unto you, Hebrewes* 9. 20. Thus the Sacrament of the old Teſtament, confirmed by the bloud of beaſts, had a reſemblance unto the new Teſtament eſtabliſhed upon better promiſes, and confirmed by the bloud of Chriſt. But that was for workes of the Law: this is for remiſſion of ſinnes, *Mat.* 26. 28. *Heb.* 9. 15.

10 Verſ. 10. *the God*] that is, ſignes of the glorie and preſence of the God of Iſrael. For, never man ſaw God, neither can ſee him, 1. *Timothy* 6. 16. Therefore the Chaldee expounds it, *The glory of the God of Iſrael*; and the Greeke tranſlateth, *they ſaw the place where the God of Iſrael ſtood.* *of Saphire bricke*] Hebr. *bricke of Saphire*: whereby is meant, ſaphire ſtone, hewed like bricke, wherewith the place under him was paved. So alſo the Greeke tranſlateth it. Or, it may bee Engliſhed *of whiteneſſe of Saphire*, that is, *of white Saphire* ſtone: for *bricke* hath the name in Hebrew of whiteneſſe. The Chaldee tranſlateth, *under the throne of his glory*, was, *as it were a worke of precious ſtone.* The *Saphire* is alſo mentioned in Ezekiels viſion of Gods throne and glorie, *Ezekiel* 1. 26. It is a very precious tranſparent ſtone, of the colour of the skie: ſee *Exodus* 28. 19. The *worke of bricke*, might call them to remember their bricke worke in Egypt, *Exodus* 1. 14. and 5. 16, 19. from which bondage, God now had brought them, to labour in the heavenly worke of his Law, and the myſteries of the ſame, whereby the throne of his glory ſhould bee erected among them, and his Church (which is as the footſtoole of the Lord, *Lamentations* 2. 1.) ſhould have the foundations laid with Saphires, *Eſay* 54. 11. and ſuch ſhould bee the poliſhing of the Saints, *Lamentations* 4. 7. *the body*] the Greeke and Chaldee tranſlate, *the ſight* (or *ſemblance*) of heaven. And this cleere heavenly appearance did ſet forth the favour of God towards them that keepe his Covenant: as on the contrary, a darke or cloudy Heaven, is a ſigne of Gods diſpleaſure, *Ieremy* 4. 23. 28. *Zeph.* 1. 15. It ſignified alſo the cleanneſſe and puritie, that ſhould bee in the people of God. *for cleanneſſe*] or, *in purity.*

Verſ. 11. *the Nobles*] or *the ſelect*, or *choſen* men, as the Greeke tranſlateth; meaning thoſe Elders ſpoken of in *verſe* 9. *laid not his hand*] that is, hurt or affrighted them not: becauſe they went up by the leave and Word of God, not of their owne temeritie, which was before forbidden, *Exodus* 19. 21. So the *laying of the hand* often ſignifieth, *Nehemiah* 13. 21. *Pſal.* 55. 21. ſo the Chaldee tranſlateth, *they had no hurt*; and the Greeke, *not one of them was diſmayed* (or *killed.*) *did eat*, &c.] The Chaldee paraphraſeth, *they ſaw the glory of God, and rejoyced in their ſacrifices which were accepted; as if they had eaten and drunke.* So other of the Hebrewes (as in *Elle Shemoth rabbah*) ſay, *they fed their eyes with the brightneſſe of the Maieſty* (of God.) Chriſt promiſing felicity to his Diſciples, ſaith, they ſhould *eat and drinke at his table in his Kingdome, Luke* 22. 30. 11

Verſ. 12. *bee there*] that is, *continue there.* So 1. *Tim.* 4. 15. *in theſe things bee thou*: that is, continue and give thy ſelfe unto them. So in *Ruth* 1. 2. *Eſay* 66. 2. *Pſalme* 64. 8. *commandement*] in Greeke *commandements.* But 12

Moſes often uſeth this word ſingularly, though hee ſpeaketh of the Law in generall. So the Apoſtle alſo, 2 *Peter* 2. 21. and 3. 2. *to teach*] *to inſtruct*, or *confirme in the Law*. To this word the Apoſtle (following the Greeke verſion) hath reference, when he ſaith, the Iſraelites had *the giving of the Law*, *Romanes* 9. 4. and *the people received* (or *were taught*) *the Law*, *Hebrewes* 7. 11. and the covenant *eſtabliſhed* (or *taught*) *upon better promiſes*, *Hebrewes* 8. 6. So that the word implieth a full information and conſtitution of them and their common wealth, by the Law. Herein the Iewes did glorie, *Rom.* 2. 17, 18.

13 Verſ. 13. *Ioſhua*] in Greeke, *Ieſus*: ſee *Exodus* 17. 9. *of God*] that is, as the Chaldee tranſlateth, *on which the glorie of God was revealed*. See *verſe* 16.

14 Verſ. 14. *Sit*] that is, *Abide*, or *Tarry*, as the Chaldee tranſlateth: the Greeke ſaith, *be quiet*. *Hur*] of him ſee *Exodus* 17. 10. *hath matters to doe*] or, *hath words to ſpeake*: that is, hath any queſtion or controverſie. So the Greeke and Chaldee tranſlate it *Iudgement* or *controverſie*. The Hebrew phraſe is, *who ſo* is *a maſter of words*, (or *of matters*.)

15 Verſ. 15. *a cloud*] the ſigne of Gods preſence; though with terror and obſcuritie, 2 *Chron.* 6. 1. *Hebrewes* 12. 18. See alſo *Exodus* 19. 9.

16 Verſ. 16. *dwelt*] the Greeke expoundeth it, *came downe upon the mount*. *ſix daies*] to prepare Moſes for to receive the Lawes; as before hee had done the people three daies, *Exodus* 19. 10, 11. In ſix daies God made the world, and the ſeventh he reſted, *Geneſis* 2. the ſame number is heere at the giving of the Law; wherein God ſhewed as great wiſdome, as in the making of the world, *Pſal.* 19.

17 Verſ. 17. *devouring*] or, *conſuming fire*, in Greeke, *flaming fire*: this was for a terror to the tranſgreſſors of his Law, *Deuteron.* 4. 24. and he is no leſſe fearefull under the Goſpell, *Heb.* 12. 28, 29.

18 Verſ. 18. *fortie daies*] during which time hee did neither eat bread, nor drinke water, *Deut.* 9. 9. The like number of daies Elias faſted, 1 *Kings* 19. 8. and Chriſt when he was to enter upon the miniſtery of the Goſpell, *Matth.* 4. 2.

Chapter XXV.

1. The Lord by Moſes teacheth Iſrael what things they ſhould willingly offer for the making of a Sanctuarie, that he might dwell amongſt them. 10. The matter and forme of the Arke. 17. The Covering-mercie-ſeat thereof, with the Cherubims. 23. The Table for the Shewbread, with the furniture thereof. 31. The golden Candleſticke, with the parts and inſtruments thereof. 40. All things muſt be made according to the patterne ſhewed in the mount.

פ פ פ

AND Iehovah ſpake unto Moſes, ſaying, 1
Speake unto the ſonnes of Iſrael, and let them take 2
for me an offering: of every man whoſe heart ſhall make him willing, ye ſhall take my offering. And this 3
is the offering which ye ſhall take of them; gold, and ſilver, and braſſe. And blew, and purple, and ſcarlet, 4
and fine linnen, and goats *haire*. And Rams ſkins died red, and Tachaſh ſkins, and Shittim wood. Oile for the light, ſpices for anoin- 5
ting oile, and for incenſe of ſweet ſpices. Beryll ſtones, and filling 6
ſtones, for the Ephod, and for the Breſt-plate. And let them make 7
for me a Sanctuarie, and I will dwell amongſt them. According to all 8
that I ſhew thee, the patterne of the Tabernacle, and the patterne of all 9
the

the inſtruments thereof, even ſo ſhall
10 ye make *them*. And they ſhall make an Arke of Shittim wood: two cubits and an halfe *ſhall be* the length thereof, and a cubit and an halfe the bredth thereof, and a cubit and an
11 halfe the height thereof. And thou ſhalt overlay it *with* pure gold; within and without ſhalt thou overlay it: and thou ſhalt make upon it a crowne
12 of gold, round about. And thou ſhalt caſt for it foure rings of gold, and ſhalt put *them* in the foure corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings
13 in the ſecond ſide. And thou ſhalt make barres of Shittim wood, and
14 ſhalt overlay them *with* gold. And thou ſhalt put the barres into the rings, by the ſides of the Arke, to
15 beare the Arke with them. In the rings of the Arke ſhall the barres be: they ſhall not be removed from it.
16 And thou ſhalt put into the Arke the Teſtimonie which I ſhall give unto
17 thee. And thou ſhalt make a Covering-mercy-ſeat *of* pure gold: two cubits and an halfe *ſhall be* the length thereof, and a cubit and an halfe the
18 bredth thereof. And thou ſhalt make two Cherubims *of* gold: of beaten worke ſhalt thou make them, at the two ends of the Covering-
19 mercy-ſeat. And make thou one Cherub on the one end, and one Cherub on the other end: of the Covering-mercy-ſeat ſhall ye make the Cherubims, on the two ends
20 thereof. And the Cherubims ſhall ſtretch forth the wings on high, covering with their wings over the Covering-mercy-ſeat; and their faces *ſhall be* one to another: towards the Covering-mercy-ſeat ſhall the faces of the Cherubims be. And 21
thou ſhalt put the Covering-mercy-ſeat upon the Arke above, and in the Arke thou ſhalt put the Teſtimonie which I ſhall give unto thee. And 22
I will meet with thee there, and I will ſpeake with thee, from above the Covering-mercy-ſeat, from betweene the two Cherubims, which *are* upon the Arke of the Teſtimonie, all *things* which I will command thee, unto the ſons of Iſrael. And 23
thou ſhalt make a Table of Shittim wood: two cubits *ſhall be* the length thereof, and a cubit the bredth thereof, and a cubit and an halfe the height thereof. And thou ſhalt 24
overlay it *with* pure gold, and ſhalt make thereto a crowne of gold round about. And thou ſhalt make unto 25
it a border of an hand-bredth round about, and thou ſhalt make a crowne of gold to the border thereof round about. And thou ſhalt make for it 26
foure rings of gold, and ſhalt put the rings in the foure corners which *are* on the foure feet thereof. Over- 27
againſt the border ſhall the rings be, for places for the barres to beare the table. And thou ſhalt make the 28
barres *of* Shittim wood, and ſhalt overlay them *with* gold; and the table ſhall be borne with them. And 29
thou ſhalt make the diſhes thereof, and the cups thereof, and the covers thereof, and the bowles thereof, which

which ſhall be to cover withall: *of* pure gold ſhalt thou make them.
30 And thou ſhalt ſet upon the Table Shew-bread before me continually.
31 And thou ſhalt make a Candleſticke *of* pure gold: of beaten worke ſhall the Candleſticke be made; his ſhaft and his branch, his bowles, his knops, and his flowers ſhall be of the
32 ſame. And ſix branches comming out of the ſides of it: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the ſecond ſide
33 of it. Three bowles made like almonds, in one branch, a knop and a flower; and three bowles made like almonds, in the other branch, a knop and a flower: ſo in the ſix branches that come out of the Candle-
34 ſticke. And in the Candleſticke *ſhall be* foure bowles made like almonds, his knops and his flowers.
35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, to the ſix branches that come
36 out of the Candleſticke. Their knops and their branches ſhall be of the ſame: all of it *ſhall be* one beaten
37 worke *of* pure gold. And thou ſhalt make the ſeven lamps thereof: and he ſhall cauſe the lamps thereof to aſcend up, and ſhall cauſe to give light over-againſt the face of it.
38 And the tongs thereof, and the ſnuffe-diſhes thereof, *ſhall be of* pure
39 gold. *Of* a talent of pure gold ſhall he make it, with all theſe veſſels.
40 And ſee that thou make *them* according to their patterne, which thou waſt ſhewed in the mount.

Annotations.

ם ם ם Here beginneth the 19. Section, or Lecture of the Law. See *Gen.* 6.9.

2 *Take for me*] or, *take unto me*, that is, *take and give* (or *bring*) *unto me*. See the notes on *Gen.* 15.9. The Greeke tranſlateth, *and ſay thou, take yee unto me firſt-fruits.* *offring*] or, *heave-offring: an oblation*, which was taken up and ſeparated, out of a mans goods; and uſually (in the ſacrifices) was heaved or lifted up, when it was preſented unto the Lord, *Exod.* 29. 27. but generally the word is uſed for all things ſeparated and given unto God, even land it ſelfe, *Ezek.* 48. 8, 9, 10. 20. The Chaldee tranſlateth it, *a ſeparation*: ſo doth the Greeke in many places, but here the Greeke is, *firſt-fruits.* *make him willing*] or, *moove him to willingneſſe* and *liberalitie*. The Greeke interpreteth it, *of all to whom it ſhall ſeeme* good *in their heart*. That which is here ſpoken of the *heart*, is alſo ſaid of *the ſpirit*, *Exod.* 35. 21. And a like willing offring, was by David and the princes, for the matter of the Temple, 1 *Chron.* 29. 3. 5. 9. 14, &c. And ſo all the miniſtration of Gods people, ought to be of a ready and willing minde, *Ezra* 2. 68. and 3. 5. *Neh.* 11. 2. 2 *Cor.* 8. 11, 12.

3 Verſ. 3. *and braſſe*] Theſe three, are the richeſt, pureſt, and moſt glorious metals, they come out of the bowels of the earth, *Iob* 28. 1, 2. *Deut.* 8. 9. The ſcripture uſeth them to ſignifie perſons, kingdomes, & other things, that are moſt pretious, pure, and durable, *Lam.* 4. 2. *Dan.* 2. 32. 38. 39. *Rev.* 1. 20. *Pſa.* 12. 7. and 19. 10, *Prov.* 8. 19. *Ezek.* 40. 3. *Zach.* 4. 12. and 6. 1. And God promiſing to erect the glorious Church of the Goſpell, ſaith; *For braſſe I will bring gold, and for iron ſilver; and for wood braſſe*, &c. *Eſay* 60. 17. The Iewes, as *R. Menachem* upon this place, obſerve, how no *Iron* was in the ſtuffe of the Tabernacle: and doe compare 1 *Kings* 6. 7. where

where *no toole of iron was heard in the house* (of Solomon) *while it was in building:* Iron is often vſed to ſignifie warres and hard affliction, *Iud.* 4.3. *Dan* 2.40. and 7.7. 1 *King.* 8.51. *Pſal.* 107.10. Howbeit for Solomons temple, *iron* alſo was prepared, 1 *Chronicles* 29.2.7. 2 *Chron.* 2.7.

4 Verſ. 4. *Blew*] or *hyacinth*, as the Greeke tranſlateth. Although the *blew*, *purple*, and *ſcarlet* here, are colours onely, and Moſes expreſſeth not the ſtuffe coloured: yet Paul affirming that *ſcarlet wooll* was vſed in ſprinkling of the bloud, *Heb.* 9.19. ſeemeth to teach that the *ſcarlet* ſpoken of in the Law, was wooll died: and the like we may ſay of the other colours. Thus alſo the Hebrew Doctors explaine them. *The blew ſpoken of in any place was wooll died like the body of the heavens*; (that is, skie colour.) *The purple was wooll died red*; *and the ſcarlet was wooll died in ſcarlet*; ſaith *Maimony*, in treat. of the *Implements of the ſanctuary*, *cap.* 8. *ſect.* 13. The *blew* was a thing vſed and worne of Princes and great perſonages; and the nations clad the images of their gods with it, *Jer.* 10.9. *Eſth.* 1.6. *Ezek.* 23.6. and 27.7.24. The ſame was alſo in Solomons Temple, 2. *Chron.* 2.7.14. *purple*] ſo we call it of the Greeke *porphura*: the name of a ſhelfiſh called the *purple*; it is like an oiſter, and hath in it a liquor, which is vſed to make the purple die of great eſteeme, as *Plinie* ſheweth in his *nat. hiſt. b.* 9. *chap.* 36. The Hebrew is *Argaman*, (and as Ezra writeth it after the Chaldee manner, *Argevan*, 2. *Chron.* 2.7.14.) from whence it ſeemeth the Greeks have borrowed *Amorgis*, the name of an herbe or reed, which is vſed to die purple. This alſo is a Princely colour, and vſed both for civill and religious honour, *Dan.* 5.7. 29. *Eſth.* 8.15. *Ier.* 10.9. *Luk.* 16.19. *Rev.* 18.12. *ſcarlet*] or, *ſcarlet twiſe died*, as the Hebrew, *tolagnath ſhani*, importeth. That which was anſwerable to this in Solomons Temple, is called by another name *Carmil*, that is, *crimſin*, 2. *Chron.* 2.7.14. and 3.14. but the Greeke there and here tranſlateth alike, *coccinon*, *ſcarlet*. This alſo is a glorious colour, *Ier.* 4.30. *Lam.* 4.5. *Purple* and *ſcarlet* are put ſometime one for another; as, *they clothed him with purple*, *Mar.* 15.17. *they put on him a ſcarlet robe*, *Mat.* 27.28. for which another ſaith, *they put on him a purple robe*, *Ioh.* 19.2. Theſe three died colours, repreſented bloud of all ſorts, and ſo figured unto the Church, how both themſelves and their actions ſhould be waſhed and dyed in the bloud of Chriſt, into whoſe death they are baptized, *Rev.* 1.5. and 7.14. *Rom.* 6.3. Chriſt alſo himſelfe, warring againſt his enemies, appeared in garments died red, and glorious, *Eſa.* 63.1, 2, &c. *Rev.* 19.13. So the Greekes and Latines have applied the purple colour to bloud, and bloudy death; as *porphureos thanatos*, *purple death*, in *Homer*, *Il.* 5. and *he vomited his purple ſoule*, that is, his life-bloud; *Virgil. Aen.* 9. and the like. *fine linnen*] or *ſilken wooll*. A thing which grew in Egypt, called *Sheſh*, *Ezek.* 27.7. of which Princely clothing was made, *Gen.* 41.42. The Greeke and Chaldee tranſlate it *Byſſ*: and ſo the ſtuffe vſed in Solomons Temple is called *buts*, that is, *Byſſ*, 2. *Chron.* 2.14. and 3.14. Likewiſe the Hebrew Doctors ſay, *What place ſoever in the Law ſpeaketh of Sheſh, or of Bad*, (a kind of linnen mentioned in *Exodus* 28.42.) *it is flaxe, and it is Byſſ. Maimony*, treat. of the *Implements of the Sanctuary*, *Chap.* 8. *ſect.* 13. Others put a difference betweene that *Byſſ* which Solomon vſed, and this *Sheſh*, which they thinke was a ſilken cotton, which *Plinie* (in his *nat. hiſt. b.* 19. *Chap.* 1.) ſheweth to grow in Egypt, on a ſhrub called *Xylon* or *Goſſipion*: whereof ſoft and white linnen ſtuffe was made, whereof the Prieſts of Egypt delighted to weare. And this linnen *Xylinon*, they thinke to be the ſtuffe that was died blew, purple and ſcarlet. *Byſſ* is alſo a ſilken linnen, *white*, *pure* and *bright*, and hath the name originally of whiteneſſe, and ſignified the graces and *juſtifications of the Saints*, *Rev.* 19.8.14. *Ezek.* 16.10. *haire*] whereof a covering was made for the Tabernacle, *Exod.* 26.7.13. The word *haire* is added alſo in Greeke: neceſſarily underſtood in the Hebrew: ſee *Gen.* 42.33.

Verſ. 5. *Tachaſh skinnes*] This the Greeke interpreters tranſlate, *blew* (or *violet-colour*) *skinnes*. The *Tachaſh* was a beaſt of whoſe skinne fine ſhooes were made, *Ezek.* 16.10. 5

and ſave there, no mention is made in ſcripture of this beaſt, but in this hiſtory of the Tabernacle, whoſe upper couering was made of the skinnes of the *Tachaſh*, *Exod.* 26.14. Of the Hebrew name ſeeme to be derived the German *Tachs*, and Latine *Taxo*, which we Engliſh *the badger*, but the Iewes hold it to bee a cleane beaſt, which our *badger* by Moſes Law is not, neither are badgers skinnes uſed for ſhooes as the Tachas. *Shittim*] or, wood of the *Shittah tree*, mentioned in *Eſay* 41. 19. which is thought to be a kinde of Cedar tree. It is not found in ſcripture, ſave in this hiſtory of the Tabernacle, and that propheſie of Eſay, where it is ſhewed to bee of ſpeciall uſe and account. The Greeke uſually tranſlateth it *Aſepta*, that is, wood *which never rotteth*. The wood in Solomons Temple was of *Cedar*, 1 *King.* 6. 9, 10. Of it the Hebrew Doctors write thus; *Solomon the Prophet ſaid, How faire is the houſe of the ſanctuary of the Lord, which is builded by my hands of Cedar wood: but fairer ſhall be the houſe of the ſanctuary, which ſhall be builded in the daies of the King Chriſt; the beames whereof ſhall be of the Cedars that are in the garden of Eden* [in Paradiſe.] *Thargum in Can.* c. 1. *v.* 17.

6 Verſ. 6. *light.*] or, *lightfat*; that is, the *Candleſticke*, *Exod.* 27. 20. *incenſe of ſweet ſpices*] that is, *ſweet incenſe*: or, *ſweet ſpices for incenſe*. The Greeke tranſlateth, *for the compoſition of incenſe.*

7 Verſ. 7. *Beryl*] ſo alſo the Chaldee tranſlateth it: ſee the notes on *Exodus* 28. 9. 20. *filling ſtones*] Hebr. *ſtones of fillings*, that is, *ſtones to be ſet in*, and wherewith the hollow places in the gold upon the Ephod, were filled up. See *Exod.* 28.17.20.

8 Verſ. 8. *let them make*] The Greeke changeth the perſon, *And thou ſhalt make me a ſanctuary, and I will be ſeene among you.* This was the maine end of all; and to this, all the particulars are to be referred, and by it opened. For this ſanctuary (as Solomons Temple afterward) was a place of prayer and publike ſervice of God, *Matthew* 21. 13. *Leviticus* 17. 3-6. and it ſignified the Church, which is the habitation of God by the Spirit, 2 *Cor.* 6. 16. *Ephes.* 2.19-22. *Revel.* 21. 2,3. and was a viſible ſigne of Gods preſence with, and protection of his people, *Lev.* 26.11, 12. *Ezek.* 37.26, 27. 1 *Kings* 6. 12,13. and of leading them into heavenly glory; for as the high Prieſt entred into the Tabernacle and through the veile into the moſt holy place, where God dwelt: ſo Chriſt (and we by him) entred through the veile of his fleſh into very heaven, as the Apoſtle openeth it, in *Hebrewes* 9. and 10. Chapters. And ſo this ſanctuary is to be applied as a type, firſt unto Chriſts perſon, *Hebrewes* 8. 2. and 9. 11,12. *Ioh.* 2.19,21. then to every Chriſtian man, 1. *Cor.* 6.19. and Church, both particular, *Hebrewes* 3. 6. 1. *Timothy* 3.15. and univerſall, *Hebrewes* 10. 21. And by reaſon of this divers and large ſignification, ſo many ſundry things about this ſanctuary are ſet downe by Moſes, and ſundry wayes applied by the Prophets and Apoſtles. This ſanctuary though made of the moſt glorious things on earth, is yet called but *a worldly ſanctuary*, and was a ſimilitude of the true, not made with hands: *Hebrewes* 9. 1. 24.

dwell] This was the greateſt ſigne of Gods grace towards his people; whiles Chriſt having reconciled them to his father, dwelleth in their hearts by faith, *Epheſians* 3. 17. and they are the habitation of God by the ſpirit, *Epheſians* 1. 22. Therefore this favour is often mentioned, *Exod.* 29.45,46. *Lev.* 26.12. *Num.* 35. 34. *Zach.* 2. 10. and 8.3. 2 *Cor.* 6. 16. *Revel.* 21. 2,3.

Verſ. 9. *Tabernacle*] or, *Habitacle, Dwelling-place*: for of Gods *dwelling* aforeſaid, it hath the name. Therefore the *patterne* hereof, ſignifieth properly *the frame* or *diſpoſition of a building*, like which an edifice is made. And as the patterne of this houſe and of all the implements, was given by God to Moſes: even ſo had Solomon a patterne of the houſe which he builded, and of all things belonging thereunto, 1 *Chron.* 28. 11.12-18, 19. See more in *v.* 40. 9

Verſ. 10. *they ſhall*] the Greeke tranſlateth, *thou ſhalt make*; even as in the verſe following, and after, God ſaith to him, *thou ſhalt*: becauſe the overſight of all the worke, lay upon Moſes. In *v.* 39. it is ſaid, *he ſhall make*, where the Greeke againe ſaith, 10

thou

thou ſhalt. *an Arke,*] or *Coffer*, in Hebrew *Aron*, which differeth in name (as in uſe) from the *Arke* that Noe made, *Gen.* 6. 14. The Apoſtles in Greeke call them both by one name, *Hebrewes* 9. 4. and 11. 7. and here the Greeke verſion addeth, *the Arke of the Teſtimonie.* This was made to lay up the tables of the Covenant of God therein, *verſe* 16. and for God to ſit betweene the Cherubims upon the covering-mercy-ſeat that was thereon: *verſe* 22. So it was a viſible ſigne of Gods gracious preſence with his people in Chriſt: therefore is it the firſt and chiefeſt of all the holy things, and for it principally was the Tabernacle made, *Exodus* 26. 33. *and* 40. 18. 21. and it ſanctified the Tent and houſe wherein it reſted, as Solomon ſaid the places *are holy whereinto the Arke of the Lord hath come*, 2. *Chron.* 8. 11. Yet was it but the furniture of a *worldly Sanctuary*, *Hebrewes* 9. 1. and under the Goſpell to be done away, and forgotten, that men ſhall ſay no more, *the Arke of the Covenant of the Lord*, *Ieremy* 3. 16. albeit myſtically it is mentioned in the Church of the new Teſtament, as is alſo the Tabernacle, *Revelations* 11. 19. and 21. 3. Among the Gentiles there was an imitation of theſe things, when they carried the myſteries of their Gods in coffers; *L. Apul. de Aſin. aur. lib.* 11. and *Alb. Tibull. Et levis occultis conſcia Ciſta ſacris.* *Shittim*] or, *Cedar wood:* in the Greeke, *wood incorruptible.* *a cubit*] that is, a foot and an halfe, or ſixe handbredths, ſee *Gen.* 6. 15.

11 Verſ. 11. *a crowne*] or, *border:* which was both for ornament, and for the cloſe faſtning of the cover of the Arke, which was as large as the Arke it ſelfe, *verſ.* 17. The Greeke interpreteth *golden writhen waves round about.* So in *verſ.* 24.

12 Verſ. 12. *ſhalt put*] Hebr. *ſhalt give.*

13 Verſ. 13. *barres*] or *ſtaves*, to carry it with: *verſ.* 14. the Greeke calleth them *bearers.*

14 Verſ. 14. *to beare the Arke,*] this none might doe but the Levites, and upon their ſhoulders: *Num.* 7. 9. 2 *Chron.* 35. 3. When David faulted herein, and ſet the Arke upon a wagon, the Lord ſhewed his wrath in killing Vzza: ſee 1 *Chron.* 13. 7, 10, 11. and 15. 12-15.

Verſ. 15. *not be removed*] this caution was, leſt the Levites ſhould thinke themſelves diſcharged at any time from bearing Gods Arke; therefore even in Solomons Temple, the barres were left in their places, but with their ends out, to be ſeene, 1 *King.* 8. 8. The Hebrew cannons ſay, *when they beare the* Arke *upon their ſhoulders, they beare it with their faces one towards another, and their after parts outward, and their faces inward. And they are warned, that they pull not the barres out of the rings*, &c. *Maimony, treat of the Inſtruments of the Sanctuary, Chap.* 2. *Sect.* 13. 15

Verſ. 16. *the Teſtimonie*] in Greeke, *the Teſtimonies:* that is, the two tables of ſtone, whereon the Law or tenne commandements were written, which were a teſtimony of the Covenant betweene God and the people, and ſhould teſtifie againſt them if they kept it not; as Moſes ſheweth for the booke of the Law, *Deuteronomie* 31. 26. Hereupon thoſe tables are called *the tables of the Teſtimony*, *Exod.* 31. 18. and the Arke into which they were put, *the Arke of the Teſtimony*, *Exod.* 25. 22. neither was there any thing in the Arke but they, 1 *King.* 8. 9. and the Tabernacle wherein the Arke was placed, is called *the Tabernacle of the Teſtimony*, *Exodus* 38. 21. *Acts* 7. 44. So elſewhere, the booke of the Law is called the *Teſtimony*, 2 *King.* 11. 12. and the Goſpell of Chriſt hath the ſame name, 1 *Cor.* 2. 1. 2. *Tim.* 1. 8. Likewiſe becauſe on thoſe Tables, *the words of the Covenant* were written, *Exod.* 34. 28. therefore they were called, *the tables of the Covenant*, *Deut.* 9. 9. 11, 15. and the Arke that they were put into, *the Arke of the covenant*, *Num.* 10. 33. *Heb.* 9. 4. 16

Verſ. 17. *a covering mercie ſeat*] named in Hebrew *Caporeth*, which hath the ſignification of *covering* or *plaſtering over*, *Geneſis* 6. 14. and is commonly uſed for the mercifull covering, and propitiation of ſinnes, *Pſal.* 65. 4. Whereupon this is tranſlated in Greeke, and with the allowance of the holy Ghoſt, *hilaſterion*, *Hebrewes* 9. 5. that is, *a propitiatory*, or *mercy-ſeat.* And the Greeke verſion heere addeth *hilaſterion epithema*, that is, *a propitiatorie covering:* and it is by the Apoſtle applied to Chriſt, called Gods *hilaſterion*, or 17

propitiatorie, through faith in his bloud, to declare (Gods) juſtice, for the remiſſion of ſinnes that are paſt, Rom.3.25. hee is *the propitiation* for our ſins, 1 *Iohn* 2.2. So this *mercie ſeat* on which God did ſit betweene the wings of the Cherubims, was a figure of Chriſt, by whom our tranſgreſſions of the law are forgiven and covered.

18 Verſ. 18. *Cherubims*] or *Cherubs*. See *Gen.* 3.24. We keepe the Hebrew name, following the Apoſtle, who alſo keepeth the ſame name in Greeke, *Heb.* 9.5. where he calleth them *Cherubims of glorie*. The name *Cherub*, is neere unto *Rechub* a *charet*, uſed to ride upon: and God is ſaid to *ride upon the Cherub*, *Pſal.*18.11. and to *ſit upon the Cherubims*, *Pſal.* 80.2. and the *Cherubims* in Solomons Temple are called *a charet*, 1 *Chron.* 28.18. The uſe of theſe was to *cover* or *overſhadow the mercy-ſeat*, with their wings, *Exod.*25.20. as they were made of it, *verſe* 19. and from this ſeat God uſed to ſpeake unto Moſes, *verſ.*22. *Num.*7.89. Theſe being of the *ſimilitudes of heavenly things*, *Heb.*9.23. may diverſly bee applied: unto Chriſt, whoſe mediation was ſignified by this mercy-ſeat; and to the Miniſters of God, both the Angels in heaven, Gods *firie charets*, 2 *King.*6.17. *Pſal.* 68.18. whoſe ſervice hee uſeth for his honour, and to attend upon Chriſt, and upon his Church, into whoſe myſteries they deſire to looke, *Heb.*1.6.14. 1 *Pet.*1.12. and his Miniſters alſo on earth. For Kings are called by the names of Cherubs, *Ezek.*28.14. and the foure living creatures with eyes and wings, *Rev.*4.6.8. (which by compariſon with *Ezek.* 1.5,6.10. and 10.1. 14.20. were *Cherubims*,) are of them that are redeemed unto God by the bloud of Chriſt, *Rev.*5.8,9,10. and ſo diſtinguiſhed from heavenly Angels, *Rev.*5.11. Theſe with heavenly affections looking into the law and Chriſt the mercy-ſeat, are ſuch as on whom he alſo rideth by the preaching of the Goſpell, *Pſal.* 45.5. *Act.*9.15. But the chiefe ſignification of the Cherubs here, reſpecteth Chriſt himſelfe, the Mercy-ſeat, of which they were made, on the two ends thereof, *verſe* 19. And to this glorious ſeat where Gods preſence with his Church was manifeſted, the *throne of God* is anſwerable, in the Chriſtian Church, in the preſence of which throne his people are, and ſerve him day and night in his Temple, *Rev.*7.15.17. and 4.2.4,5,6. and 8.3. and 16.17. and 21.3.5. and 22.1. compared with *Jer.*3.17. *Pſal.*80.2. *of beaten worke*] that is, of whole peeces beaten out with the hammer. The like is ſaid of the *Candleſticke*, *verſe* 31.36. and of the *Trumpets*, *Numb.*10.2. The Greeke tranſlateth it, *turned worke*.

Verſ. 20. *ſhall ſtretch*] Hebr. *ſhall be ſtretching* (or *ſpreading.*) *covering*] or *ſhadowing*; as the Greeke, which the Apoſtle followeth, doth tranſlate, *Heb.* 9.5. This word is uſed for protection and defence from evill, *Pſal.* 91.4. and 140.8. *Exod.* 33.22. and the King of Tyrus is called *an anointed Cherub, that covered* (or *protected:*) *Ezek.*28.14. This here being (as is foreſhewed) a figure of Chriſt: the protecting Cherubs, may ſignifie his kingdome, *Pſal.* 99.1. the mercy-ſeat which they covered, his prieſthood, *Rom.*3.25. and the voyce which ſpake from the ſame, his propheſie. *Numb.* 7.89. *Heb.*1.1,2. *Iudg.*20.27. *one to another*] Hebr. *man to his brother.* 20

Verſ. 22. *will meet*] or *will convene*, at ſet times, and to appoint and order things for the Church; as the words following doe explaine. Hereupon the Tabernacle wherein this Arke was had the name, *the Tabernacle of Meeting* (or *of the Congregation*) *where I will meet with thee*, *Exo.*30.36. The Chaldee tranſlateth, *I will appoint my Word to thee there*: the Greeke, *I will bee knowne to thee from thence*. So this was the ſigne of Gods preſence with, and direction of his Church, as before is noted on *verſe* 18. The Hebrew Doctors ſay, that *the heart of man is anſwerable to the Moſt holy place of the Sanctuarie, wherein was the Arke, and the Covering-mercy-ſeat, and the Cherubims: whereby we are taught, that as in the Sanctuarie Gods Majeſtie (Shechinah) dwelled, becauſe there was the Arke, and the Tables, and the Cherubims; ſo the heart of man, it is meet that a place be made there for the divine Majeſtie to dwell in; and that it bee the Holy of holies. R. Elias, in Sepher reſhith chochmah*, treat. of *Holineſſe*, *Chap.*7. *fol.*219. 22

Verſ.

25 Verſ. 25. *a border*] or *cloſure*, that is, a border to faſten the feet of the table together.

27 Verſ. 27. *places*] Hebr. *houſes*.

29 Verſ. 29. *diſhes*] or *chargers*, wherein the bread was ſet on the table. Of ſuch there is alſo mention in *Num.*7.13.84. made of ſilver, for other uſe. *cups*] or *diſhes*; for incenſe to be put in, as appeareth by *Num.*7.14. and *incenſe* was with the ſhewbread, as is manifeſt by *Levit.*24.7. They have their name in Hebrew *Cappoth*, of being hollow, like the hollow of the hand, or as a ſpoone: whereupon ſome tranſlate them *ſpoones*. The Hebrewes ſay, there were two of theſe cups, in each whereof was an handfull of incenſe: and they had verges at the bottome, that they might reſt upon the table; and they were ſet beſide the two rewes of bread. *Maimony* in *Miſneh*, treat. of the *Daily ſacrifices*, *Chap.*5. *Sect.*2. *covers thereof, and bowles thereof*] or (as the Hebrew Doctors underſtand it) *props thereof and pipes thereof*. In the firſt ſenſe, we may take theſe to be for covering the bread in the diſhes, and the incenſe in the cups: and ſo it accordeth with the words following, *to cover withall*. And that not the latter of theſe two, were to cover with, but the former alſo appeareth by *Numbers* 4.7. And in relating this, Moſes changeth the order of theſe words, ſaying, in *Exo.*37.16. *the bowles thereof, and the covers thereof*. In the latter ſenſe, theſe ſerved for the bread onely; which the Hebrewes explaine thus; *Keſothaiu* (which we Engliſh *the covers thereof*) were (*Seniphin*) *props*: *Menakkiſothaiu* (which wee Engliſh *the bowles thereof,*) were (*Kanim*) *reeds*, *There were foure props of gold, that ſtayed up* (the bread,) *two for the one rew, and two for the other rew*: *and eight and twentie reeds* (of gold) which were *as halfe a hollow reed* (or *pipe*:) *fourteene for one rew, and fourteene for the other. They ſet one cake on the table, and after put upon it three reedes* (or *halfe pipes*:) *and upon the reeds another cake; and after that againe three reeds: and upon them the third cake, and after that three reeds, upon them the fourth cake, and then three reeds: upon them the fift cake, and then two reeds; and upon thoſe two reeds the ſixt cake. Thalmud Bab.* in *Menachoth*, *Chapter* 11. and *Rambam* (or *Maimony*) in his expoſition on the ſame. The like *R. Solomon Iarchi* on *Exodus* 25. noteth; ſave that hee differeth in the names, ſaying of the firſt, *Keſothaiu*, that they were *like halfe reeds, hollow, made of gold, upon which the bread was ſet, and they divided one cake from another that aire might gather between them, that they might not mould* (or *putrifie.*) *Menakkiſothaiu, which the Chaldee calleth the meaſures thereof,* (he ſaith) *were props like ſlakes of gold, ſtanding on the ground, and they reached higher than the table, ſo high as the rewes of bread, and were forked* (or *notched*) *with five forkes one above another; and the ends of the reeds which were betweene every cake ſtayed upon thoſe forkes, that the weight of the upper cakes might not bee too heavie for the neather, and breake them.* The reaſon hereof was, for that the table (as Moſes ſheweth in *verſ.*23. was but one cubit, (that is, ſix handbreadths) broad, and two cubits long: and every of the twelve cakes, (as the Hebrewes write) was *ten hand-breadths long, and five broad; and they ſet the length of the cakes on the breadth of the table. Thalmud* in *Menachoth*, *Chapter* 11. So the ends of the cakes hanging over, were ſtayed up by thoſe props. The Greeke, for *Covers* tranſlateth *Spondeia*, that is, *veſſels to poure out with*: and *bowles* they call *kuathoi, cups*. Of theſe there is mention alſo in *Numb.*4.7. 1 *Chron.*28.17. and *Ier.* 52.16. *to cover withall*] or *with which they ſhall cover*; to wit, the table, and furniſh it: or, the cakes and the incenſe. The originall word ſignifieth alſo *to poure out*; and ſo the Greeke tranſlateth, *with which thou ſhalt poure out*, (*Speiſeis*) as before the Greeke called the *Covers Spondeia, pouring veſſels*: but of ſuch I know no uſe at this table. *pure gold*] whereupon the table is alſo called *the pure table*, *Levit.*24.6.

Verſ. 30. *Shew-bread*] in Hebrew called *bread of faces*, or *of preſence*; becauſe they were to be ſet before the face, or in the preſence of God continually. The Hebrew Doctors give alſo another reaſon, becauſe *every cake was made ſquare*, and ſo had as it 30

were *many faces. The length of every cake* (they ſay) *was ten handbreadths, and the breadth five handbreadths, and the height ſeven fingers. Maimony* treat. of the *Daily ſacrifices, Chap. 5. Sect. 9.* The holy Ghoſt in Greeke calleth it *bread of propoſition, Mark. 2.26.* and in a contrary order, *the propoſition of bread* (or *of cakes*) *Heb. 9.2.* that is, with us, *Shew-bread*; which did *ſhew* and *preſent* themſelves to the Lord upon the table in ſtead of Iſrael. For there were made every weeke *twelve cakes*, according to the number of the twelve tribes of Iſrael; to make every cake was taken *two tenth deales* of an Epha (or buſhell) *of fine flowre*; theſe, with *pure incenſe* were ſet every Sabbath new upon the table, in two rewes, ſix on a rew; and the old bread was then taken away and eaten by the prieſts: ſee *Lev. 24.5-9.* with the annotations there. As the *Arke* ſignified the preſence of God in his Church, ſo this table with the twelve cakes, ſignified the multitude of the faithfull preſented unto God in his Church, as upon a pure table, continually ſerving him: made by faith and holineſſe, as fine cakes; and by the mediation of Chriſt as by incenſe, made a ſweet odour unto God, *Acts 26.7. 1 Cor. 5.7. 2 Cor. 2.15.* It may alſo ſignifie the ſpirituall repaſt which the Church hath from and before God, who feedeth them with Chriſt the bread of life, whoſe offering of himſelfe, was a ſweet odour to God for his Church, before whom the Lord furniſheth a table, *Iohn 6.32,33.35. Epheſ. 5.2. Pſal. 23.5.*

31 Verſ. 31. *Candleſticke*] or *Light-veſſell*: called the *candleſticke of light, Exod. 35.14.* *pure gold*] whereupon it is called *the pure candleſticke, Levit. 24.4. Exod. 31.8.* *beaten-worke*] of one whole peece beaten with the hammer, and this was of a *talent of gold, verſe 36.39.* *branch*] that is, *branches*, as the Greeke tranſlateth; and the next verſe manifeſteth. *bowles*] or *cups*, as *Gen. 44.2.* ſo named of the forme or faſhion. *flowers*] in Greeke *lilies*. So *R. Menachem* on this place ſaith, that *the flowers were lilies*: and noteth from ancient Rabbines, 42. particulars in the Candleſticke, 22. *bowles*, 11. *knops*, and 9. *flowers*; which number he would have obſerved as myſticall. As the Arke ſignified Gods preſence, and the Table with ſhew-bread, the Church ſtanding before him: ſo this *Candleſticke* ſignified his Law, in the light whereof his people doe ſerve him, *Pſal. 119.105. Pro. 6.23. 2 Pet. 1.19.* And the ſundrie branches, bowles, knops, and flowers, ſhew the varietie of things, and of delivering them in the Scripture; ſome eaſie, ſome hard to bee underſtood, *2 Pet. 3.16.* ſome hiſtories, ſome propheſies, ſome parables, &c.

Verſ. 33. *made like almonds*] the Chaldee 33
tranſlateth, *figured*; and the Greeke, *figured with* almond-*nuts*: and this ſome referre to thoſe alſo which follow, *the knop*, and *the flower*, as if they had that forme. The Almond tree hath the name in Hebrew, of haſtie bringing forth bloſſomes and fruit: and God likeneth the haſtie performance of his word unto it, *Ieremie 1.11,12.* So Aarons rod miraculouſly bare *almonds*, *Numb. 17.8.*

Verſ. 37. *ſeven lamps*] or, *the lamps thereof* 37
ſeven: which figured *the ſeven ſpirits* (that is, the manifold graces of the Spirit) *of God*, as is written, *there were ſeven lamps of fire, burning before the throne, which are the ſeven ſpirits of God, Revel. 4.5.* *he*] that is, *the prieſt*, as is expreſſed, *Exod. 27.21. Lev. 24.3.* See the notes there. *to aſcend*] that is, as the Chaldee tranſlateth, *to burne*: for that the flame aſcends upward. So in *Exod. 27.20.* But the Greeke verſion here underſtands it, of ſetting the lamps up on the top of the branches of the candleſticke. *over againſt the face*] that is, right forward, or ſtraight before it: as the like phraſe ſignifieth in *Ezek 1.9.12.* See alſo *Numb. 8.2.*

Verſ. 39. *a talent*] this is the greateſt 39
weight which was in uſe: it contained three thouſand ſhekels; of which were two ſorts, common and holy; as is ſhewed on *Gen. 20.16.* This talent, as all other weights about the Sanctuary, being ſacred, was an hundred and twentie pound weight: or three thouſand holy ſhekels. See the notes on *Exod. 38.24.26.*

Verſ.

40 Verſ. 40. *that thou make*] or *and make*, to wit, all theſe things mentioned in this Chapter, and thoſe which follow: as the Apoſtle expoundeth it, *ſee that thou make all things according*, &c. *Heb.* 8. 5. And oftentimes, things ſet downe in this manner, are expounded univerſally; as 2 *Chron.* 6. 30. *thou onely knoweſt the heart of the ſonnes of men*, that is, *of all the ſonnes of men*, 1 *Kings* 8. 39. So, *the word ſhall be eſtabliſhed*, *Deuteron.* 19. 15. that is, *every word*, 2 *Cor.* 13. 1. and, *till I put thine enemies*, *Pſalme* 110. 1. that is, *all* of them, 1 *Cor.* 15. 25. *as we forgive our debtors*, *Matth.* 6. 12. that is, *every one indebted to us*, *Luke* 11. 4. and many the like. *patterne*] in Greeke *type*: hereupon the Apoſtle noteth, that the prieſts of Iſrael, *ſerved unto the example and ſhadow of heavenly things*, *Hebr.* 8 5.. So all this glorious furniture of the Tabernacle, was not for worldly pompe, but for ſpirituall myſterie of heavenly graces, which ſhould bee injoyed by Chriſt; whereof ſee *Revel.* 4. and 21. chapters. Neither might Moſes alter the matter, forme, or faſhion, of any particular, from the patterne ſhewed him; but was ſtrictly bound unto it, and ſo did obſerve it, *Exod.* 39. 42, 43.

Chapter XXVI.

1. God commandeth to make a Tabernacle, with ten curtaines embroidered. 7. And a Tent over it of eleven curtaines of Goats haire. 14. And a covering for the Tent, of Rams skinnes, and a covering of Tachaſh skins. 15. The boards of the Tabernacle, of Shittim wood. 19. The ſockets of ſilver. 26. The bars of Shittim wood. 31. The embroidered veile betweene the moſt holy place, and the holy. 36. The hanging veile for the doore.

1 AND thou ſhalt make the Tabernacle *with* ten curtaines *of* fine linnen twined, and blew, and purple, and ſcarlet: *with* Cherubims, the worke of a cunning workman, ſhalt thou make them. 2 The length of one curtaine *ſhall be* eight and twenty cubits, and the bredth foure cubits, of one curtaine: one meaſure *ſhall be* for all the curtaines. 3 Five curtaines ſhall be coupled together, one to another; and five curtaines coupled together, one to another. 4 And thou ſhalt make loopes of blew upon the edge of the one curtaine, from the ſelvedge in the coupling; and ſo ſhalt thou make in the uttermoſt edge of the curtaine, in the ſecond coupling. 5 Fiftie loopes ſhalt thou make in the one curtaine, and fiftie loopes ſhalt thou make in the ſelvedge of the curtaine, which *is* in the ſecond coupling, the loopes being one right over againſt another. 6 And thou ſhalt make fiftie taches of gold, and ſhalt couple together the curtaines, one unto another, with the taches; and it ſhall be one Tabernacle. 7 And thou ſhalt make curtaines of goats *haire*, for a Tent over the Tabernacle: eleven curtaines ſhalt thou make them. 8 The length of one curtaine *ſhall be* thirtie cubits, and the bredth foure cubits, of one curtaine: one meaſure *ſhall be* for the eleven curtaines. 9 And thou ſhalt couple together five curtaines by themſelves, and ſix curtaines by themſelves, and ſhalt double the ſixe curtaine in the fore-front of the Tent. 10 And thou ſhalt make fiftie loopes on the edge of the one curtaine, the outmoſt in the coupling,

pling, and fiftie loopes on the edge of the curtaine of the ſecond coupling.
11 And thou ſhalt make fiftie taches of braſſe, and ſhalt put the taches into the loopes, and ſhalt couple together the Tent, and it
12 ſhall be one. And the overplus that remaineth of the curtaines of the Tent, the halfe curtaine that remaineth ſhall hang over, on the
13 backe ſides of the Tabernacle. And a cubit on this *ſide*, and a cubit on that *ſide*, in the remainder in the length of the curtaines of the tent, it ſhall be hanging over on the ſides of the Tabernacle, on this *ſide* and
14 on that *ſide*, to cover it. And thou ſhalt make a covering for the tent, *of* Rammes skins died red, and a covering of Tachaſh skins above.
15 And thou ſhalt make boards for the Tabernacle, *of* Shittim wood, ſtanding up.
16 Ten cubits *ſhall bee* the length of a board, and a cubit and halfe a cubit the bredth of one
17 board. Two tenons for one board, ſet in order one againſt another: ſo ſhalt thou make for all the boards
18 of the Tabernacle. And thou ſhalt make the boards for the Tabernacle, twenty boards for the South
19 ſide Southward. And fortie ſockets of ſilver ſhalt thou make under the twentie boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.
20 And for the ſecond ſide of the Tabernacle, on the North ſide, twen-
21 tie boards. And their fortie ſockets of ſilver: two ſockets under one board, and two ſockets under another board.
22 And for the ſides of the Tabernacle Seaward thou
23 ſhalt make ſix boards. And two boards ſhalt thou make for the corners of the Tabernacle, in the two
24 ſides. And they ſhall be equally joyned beneath, and likewiſe they ſhall be perfectly joyned at the head of it, unto one ring: ſo ſhall it be for them both; they ſhall be for the two
25 corners. And they ſhall be eight boards, and their ſockets of ſilver ſixteene ſockets: two ſockets under one board, and two ſockets under another board.
26 And thou ſhalt make barres of Shittim wood: five for the boards of the one ſide of the
27 Tabernacle. And five barres for the boards of the ſecond ſide of the Tabernacle: and five barres for the boards of the ſide of the Tabernacle, for the two ſides Seaward.
28 And the middle barre in the mids of the boards, reaching from end to end.
29 And thou ſhalt overlay the boards *with* gold, and their rings thou ſhalt make *of* gold, places for the barres: and thou ſhalt overlay the barres *with* gold.
30 And thou ſhalt reare up the Tabernacle according to the right faſhion thereof, which thou waſt ſhewed in the mount.
31 And thou ſhalt make a veile *of* blew, and purple, and ſcarlet, and fine linnen twined; the worke of a cunning workman: he ſhall make it *with* Cherubims.
32 And thou ſhalt hang it upon foure pillars of Shittim, overlaid

laid *with* gold, their hookes *shall be of* gold; upon the foure ſockets of
33 ſilver. And thou ſhalt hang the veile under the taches, and ſhalt bring in thither within the veile, the Arke of the Teſtimonie; and the veile ſhall divide vnto you, betweene the Holy *place*, and the Holy of ho-
34 lies. And thou ſhalt put the Covering-mercie-ſeat, upon the Arke of the Teſtimony, in the Holy of ho-
35 lies. And thou ſhalt ſet the Table without the veile; and the Candleſticke over-againſt the table, on the ſide of the Tabernacle, toward the South; and the table thou ſhalt put
36 on the North ſide. And thou ſhalt make an hanging-veile for the dore of the Tent, *of* blew and purple, and ſcarlet, and fine-linnen twined; the
37 worke of the embroiderer. And thou ſhalt make for the hanging-veil five pillars of Shittim, and overlay them *with* gold, their hookes gold, and thou ſhalt caſt for them, fiue ſockets of braſſe.

Annotations.

1 *Tabernacle*] or *Habitacle*, which was for the foreſaid *Arke*, *Table* with *ſhew-bread*, and *Candleſticke* to be placed in: a figure of the Church, wherein God dwelleth graciouſly with his people, and inlightneth them with his Law, and the ſeven ſpirits which are before his throne. See the annotations on the former Chapter. *twined*] or *twiſted*, after it was ſpunne: and this was for more ſtrength, *Eccl.* 4. 12. In the Hebrew canons it is ſaid, *Whereſoever fine linnen twiſted is ſpo'en of in the Law, it muſt be ſix double thred. Maimony*, treat. *of the Implements of the Sanctuary, Chap.* 8. *ſect.* 14. [*ſcarlet*] or *double dyed ſcarlet*. Theſe colours repreſented the blood of Chriſt, and the white linnen (or *byſſe*,) his juſtice, and ſo the varietie of graces wherewith hee and his Church is made glorious: ſee the notes on *Exod.* 25. 4. *Cherubims*] that is, as the Chaldee explaineth it, *figures of Cherubims*: ſignifying heavenly affections in Chriſt and his Church, and the Angels miniſters unto and about them: See *Exod.* 25. 18. *cunning workman*] or *exquiſite craftſman*, that skilfully deviſeth, and curiouſly worketh in any Arte, *Exod.* 35. 32, 33. 2. *Chro.* 26 15. The Chaldee tranſlateth it *Craftſman*; the Greeke, *Weaver*: of which there is alſo mention in this worke of the Tabernacle, *Exod.* 35. 35. and 39. 22. The Hebrew Doctors put a difference betweene this *cunning workman*, and the *embroiderer*, in *verſ.* 36. *Whereſoever it is ſaid in the Law*, THE VVORKE OF THE EMBROIDERER, *that is, when the figures which are made in the weaving, are ſeene but on the one ſide*; *but* THE VVORKE OF THE CVNNING VVORKMAN, *is, when the figures are ſeene on both ſides, before and after. Maimony*, in treat. *of the Implements of the Sanctuarie, Chap.* 8. *ſect.* 15. The *veile* of the moſt holy place, being of this cunning workmanſhip, *verſ.* 31. ſheweth that both ſides were wrought alike.

Verſ. 2. *cubits*] Hebr. by *cubit*: that is, meaſuring by the Cubit, which is ſix handbredths, or a foot and an halfe. 2 *of one*] which may be underſtood *of every one*, as in 2. *Chro* 9. 16 *one ſhield*, is for *every ſhield*. Or, as the Greeke here tranſlateth, *the curtaine ſhall be one*.

Verſ. 3. *one to another*] Hebr: *woman to her ſiſter*, which Hebraiſme, the Chaldee alſo tranſlateth *one to another*; and the Greeke giueth the like ſenſe, and Moſes himſelfe ſo explayneth it in *Exod.* 36. 10. 12. where hee ſaith *one to one*. So after in *verſ.* 5. and 17. 3 This ſignified the union of perſons and of graces in the Church, by the Spirit, *Epheſ.* 4 3, 4, 5, 6. 1. *Cor.* 12. 4, 5, 6. 12, 13. for, in Chriſt *all the building fitly coupled together, groweth unto an holy Temple in the Lord*, *Epheſ.* 2. 21, 22. and 4. 16.

4 Verſ. 4. *edge*] Hebr. *lip*. So in *verſ.* 10. *the one*] or, *the firſt curtaine*. ſo in *verſ.* 5. So *one*, is uſed for *the firſt*, *Gen.* 1. 5. *ſecond coupling*] or, *coupling of the ſecond*: ſo in *verſ.* 5.

5 Verſ. 5. *being one right over againſt another*] or, *receiving one to another*, and ſo holding by the taches, one curtaine to another. But both the Greeke and Chaldee verſion favoureth the firſt expoſition.

6 Verſ. 6. *one Tabernacle*] or *the Habitacle ſhall be one*. The like is ſaid for the Tent, *verſ.* 11. Howbeit, becauſe of the diſtinction by the veile, there were after a ſort two Tabernacles, and ſo the Apoſtle ſpeaketh of *the firſt, called the Holy, and after the ſecond veile, the Tabernacle called the Holy of holies*, *Heb.* 9. 2, 3. As the golden taches, claſped in the blew (or heaven coloured) loops, made the ten curtaines one Tent: ſo by faith and love in Chriſt, the Saints are faſtened, and *builded together, for an habitation of God through the Spirit*, *Ephe.* 2. 22. wherefore the Apoſtle mentioneth, *the unitie of the Spirit, in the bond of peace*; the *unitie of the faith*, and our *knitting together in loue*, *Ephe.* 4 3. 13. *Coloſſ* 2. 2. And this is to be for all affaires, both of peace and of war, *Judg* 20. 11.

7 Verſ. 7. *a Tent*] that is, a *Covering*, ſpred over, ſo the Greeke tranſlateth it a *Covering*; the Chaldee, *an over ſpreading*. See *Exod.* 40. 6. *eleven*] whereas the embroidered curtaine were but *ten*, *verſe* 1. So theſe were thirtie cubits long, *verſe* 8. thoſe but 28. cubits, *verſ.* 2. Thus the Covering was larger in length and bredth, then the thing covered. The like may be thought by proportion of the two upper Coverings of skins, in *verſe* 14. that they alſo were larger, then this Tent of haire; though for brevity, their ſize is not expreſſed. And that this Goats haire was woven into cloath, appeareth in that it was ſpunne by women, as the other ſtuffe, *Exod* 35. 26.

14 Verſ. 14. *Tachaſh skinnes*] in Greeke *Violet colour skinnes*, of them ſee *Exod.* 25. 5. Theſe three ſorts of Coverings ſerved for the ſafetie of the Tent, and things in the ſame, from the injurie of the weather: alſo by theſe covers and veils, the people were kept from beholding the holy things: as at the removing of the Tent likewiſe, *Numb.* 4. 5. 15. So they ſignified the ſafetie of Gods Church, covered and hid from the injuries of the world, *Eſa.* 4 6. and 25. 4. *Pſal.* 27. 5. that the *Sunne ſhall not light on them, nor any heat*, *Rev.* 7. 16. and the ſtate of the Church then, which had the myſteries of Chriſt under ſhadowes and coverings, now taken away, *Heb.* 10. 1. Therefore the Tabernacle of the Goſpell, is deſcribed without any ſuch veiles or covers, in the open heaven, where the moſt holy things, even the Arke of Gods Covenant is to bee ſeene, *Rev.* 4. 1. 6. and 11. 19. and 21. 2, 3, &c.

15 Verſ. 15. *boards*] theſe were to beare up the embroidered curtaines, the Greeke calleth them *ſtyles* or *pillars*: and to theſe, with the *ſilver ſockets* whereon they ſtood, (*verſe* 19.) the Apoſtle alludeth, when he calleth Gods Houſe and Church, *the pillar and ſtay of the Truth*, 1. *Tim.* 3. 15.

17 Verſ. 17. *tenons*] called in Hebrew *hands*, for that they held faſt in the mortaiſes of the ſockets. *ſet in order*] or, *ſet ladder-wiſe*, that is, equally diſtant one from another, as the ſtaves of a ladder.

19 Verſ. 19. *ſockets*] or *baſes*, as the Greeke tranſlateth them, the feete or grounds that ſuſtained the boards, having hollow mortaiſes for the tenons of the boards to be faſtened in. Every one of theſe ſockets, was of a talent of ſilver, that is, an hundred and twentie pound weight, *Exodus* 38. 27.

20 Verſ. 20. *twenty boards*] and every board being a cubit and an halfe broad, *verſe* 16. the length of the whole Tabernacle appeareth to be 30. cubits, or 45. foot.

22 Verſ. 22. *Seaward*] that is, *weſtward*; ſo *verſe* 27. See the notes on *Gen.* 12. 8.

24 Verſ. 24 *equally ioyned*] or *ioyned as to twins*, that is, joyned alike to the boards that are on the ſide, and on the end of the Tabernacle, ſo faſtening them both together. The Hebrew ſignifieth *twinning*, or *twins*; and is not uſed in this ſenſe, but here, and againe in *Exod.* 36. 29. The Chaldee tranſlateth it, *diſpoſed* (or, *fitted*:) the Greeke, *they ſhall be of equalitie*. *Likewiſe*] or, together. *perfectly ioyned*] or *equally ioyned*. The Hebrew though it differeth in forme, yet is thought to be of like ſignification

tion with the former, and ſo the Chaldee tranſlateth it as before, and the Greeke varieth but little, thus, *they ſhall be* [*ex iſou*] *of equalitie beneath, and likewiſe they ſhall be* [*iſoi*] *equall at the head*, &c. ſo in *Exod.* 36 29.

26 Verſ. 26. *barres*] or, *rafters*, which were for to haſten the boards together.

28 Verſ. 28. *in the mids*] This *mids*, ſeemeth to be meant of the length of the boards, not of the thickneſſe, as if this barre went through the boards, (which ſo muſt needs be of an extraordinarie thickneſſe and weight,) but through rings put in the mids of the boards, as the other barres went through rings put in the ends. *reaching*] or, *ſhooting through*: of this word, the *barre* aforeſaid, hath the name in Hebrew, which ſignifieth *fleeing*, or *ſpeedy paſſing through*.

29 Verſ. 29. *places*] Hebr. *houſes*, as *Exod.* 25. 27. The Greeke explayneth it thus, *into which thou ſhalt bring the barres*.

30 Verſ. 30. *right faſhion*] or, *iuſt conſtitution*: Hebr. *judgement*, which the Greeke tranſlateth *faſhion* (or *ſhape*) and Stephen calleth it *a type*, *Acts* 7. 44. ſo it is the ſame in effect, with *Exod.* 25. 40.

31 Verſ. 31. *of a cunning workman*] that is, wrought (or woven) both ſides alike: ſee the notes on *verſe.* 1. *he*] that is, the workman: the Greeke ſaith as before, *thou ſhalt make*. *Cherubims*] that is, as the Chaldee expreſſeth, *figures of Cherubims*, wrought in the veile.

32 Verſ. 32. *hang*] Hebrew. *give*. ſo *verſe* 33. *Shittim*] or *Cedar*, wood that will not rott, *Exod.* 25. 5.

33 Verſ. 33. *of the teſtimony*] that is, of the Tables whereon the Law was written, for a teſtimonie to Iſrael, See *Exod.* 25. 16. *divide*] or *ſeparate*. This was the ſpeciall uſe of this veile, to debarre men from entring (yea or ſeeing) into the moſt holy place, or the Ark, *Exod.* 40 3. *whereby* (as Paul ſaith) *the Holy Ghoſt ſignified this, that the way into the Holies was not yet manifeſted, while as the firſt Tabernacle had ſtanding*, *Heb.* 9 8. that is, the way into heaven (which the moſt holy place ſhadowed,) was not by thoſe legall ſervices; but ſhould bee opened unto men by Chriſt, firſt entring there with his blood, *Hebrewes* 9. 24. and 10. 19. Therefore alſo this *veile*, ſignified the *fleſh* of Chriſt, (under which the Godhead was veiled,) and through which (by ſuffering death) hee entered himſelfe, and made way alſo for us, to enter into heaven, *Hebrewes* 9. 19, 20. To confirme this, *the veile of the Temple* (at the death of Chriſt) *was rent in twaine, from the top to the bottome*, *Mathew* 27. 51. So the curious embroidere, and glorious Cherubims of this veile, ſignified the manifold graces of the Spirit, and heavenly affections, which Chriſt had in his humane nature, and which hee communicateth alſo with us, by the miniſterie of his Word and Spirit: likewiſe the heavenly myſteries, which are in the ordinances of Moſes Law, rightly underſtood.

Holy of Holies] or, *Holineſſe of Holineſſes*: that is, the moſt holy place: by this name Chriſt himſelfe is ſometime called, *Daniel* 9. 24. but here it figured *Heaven*, into which Chriſt is entered in fleſh, wee alſo now are by hope, and ſhall alſo in our fleſh, at his appearing, *Hebrewes* 6. 19, 20. and 9. 11, 12, 24. and 10. 19. *Iohn* 14. 2, 3. It was alſo a Type of the Churches eſtate under the Goſpell, wherein without veiles, wee enjoy the myſteries of Chriſt, *Revel.* 4. and 11. 19. This place is Solomons Temple, was called *Debir*, that is, the *Oracle*, (becauſe from thence Gods oracles were heard, *Numb.* 7. 89.) 1 *King.* 6. 19. where the Chaldee tranſlateth it, *the Houſe of propitiations*.

Verſ. 35. *without*] ſignifying, that the twelve Tribes of Iſrael, (repreſented by the Cakes upon that Table, were yet without the open enjoying of the myſteries of the Goſpell, *Hebrews* 9. 8, 9, 10. and 10 19. and 11. 39, 40. and in reſpect of heaven it ſelfe, wee all in this life, are yet *without*, and enter in onely by the anker of hope, *Hebrewes* 6 18, 19, 20. 1. *Pet.* 1. 4, 5. 2 *Cor.* 5. 1, 2, 3, &c. *the ſouth*] which is the right hand, both in reſpect of the world, *Pſal* 89 13. and of this Tabernacle, where God from the moſt holy place betweene the Cherubims, beheld his people worſhipping 35

shipping with their faces towards the West; the type of them on the table, being on the Northside, and the Candlesticke of his law burning with the seven lamps of his Spirit on the South side. So the Word, is above the Church.

36 Vers. 36. *an hanging veile*] or *covering*, as the word more properly signifieth. This was another veile, which hung as a dore at the entry of the Tabernacle, through which the priests of the Law went every day to minister in the holy place; but the people might not, *Heb.* 9. 2. 6. Shewing also the restraint of the Iewish Church, from such blessings as God hath opened unto us in Christ, *Heb.* 9. 9, 10, &c. and 10. 19, 20. *embroiderer*] or, *weaver with tinsel worke*, who worketh curiously, and with many colours; figuring the variety of graces which God decketh his Church with, *Ezek.* 16. 10 *Psal.* 45. 15. But the workmanship of this veile, was inferiour to the former, which had Cherubims. See the notes on vers. 1.

37 Vers. 37. *overlay them*] for this in *Exod.* 36. 38. is sayd, *he overlayd their heads* (or *chapiters*.)

brasse] inferiour to the former, which were of *silver*, *vers.* 32. The neerer things were unto God, the more precious they were, both for stuffe and workmanship.

CHAPTER XXVII.

1 The brazen Altar of Burnt-offring, with the vessels thereof. 9 The Court of the Tabernacle inclosed with hangings and pillars. 18. The measure of the Court. 20 The oile Olive beaten for the Lamp, which the priests trimmed daily.

1 AND thou shalt make an Altar *of* Shittim wood, five cubits the length, and five cubits the bredth; foure square shall the Altar be, and 2 three cubits the height therof. And thou shalt make the horns of it upon the foure corners thereof, of the same shall the hornes of it bee; and thou shalt overlay it *with* brasse. And 3 thou shalt make the pannes of it to receive the ashes thereof, and the shovels of it, and the basons of it, and the flesh-hookes of it, and the fire panns of it: all the vessels thereof, thou shalt make *of* brasse. And 4 thou shalt make for it a grate of net worke *of* brasse; and thou shalt make upon the net foure rings of brasse, in the foure utmost parts therof. And 5 thou shalt put it under the compasse of the Altar beneath, and the net shall bee even to the midst of the Altar. And thou shalt make barres for the 6 Altar, barres of Shittim wood, and 7 shalt overlay them *with* brasse. And the bars thereof shall be put into the rings: and the barres shall be upon the two sides of the Altar to beare it. Hollow *with* boards shalt thou make 8 it, even as hee shewed thee in the mountaine, so shall they make *it*.

And thou shalt make the Court 9 of the Tabernacle for the south side Southward; Tapestrie hangings for the Court *of* fine linnen twined, an hundred cubits length, for one side. And the pillars thereof twentie, and 10 their sockets twentie, *of* brasse; the hookes of the pillars and their fillets *of* silver. And so for the North 11 side in length, tapestrie hangings, of an hundred *(cubits)* length; and the pillars thereof twentie, and their sockets twentie *of* brasse, the hookes of the pillars, and their fillets *of* silver. And *for* the bredth of the 12 court on the Westside, tapestry hangings *of* fiftie cubits; their pillars ten, and

13 and their ſockets tenne. And the bredth of the Court on the Eaſt ſide
14 Eaſtward, fifty cubits. And fifteene cubits the tapeſtrie-hangings for the ſide: their pillars three, and their
15 ſockets three. And for the ſecond ſide, fifteene *(cubits,)* the tapeſtrie hangings, their pillars three, and
16 their ſockets three. And for the gate of the Court, an hanging-veile, of twentie cubits, of blew, and purple, and ſcarlet, and fine linnen twined, the worke of the embroiderer: their pillars foure, and their ſockets
17 foure. All the pillars of the Court round about *ſhall be* fillетted with ſilver; their hookes ſilver, and their
18 ſockets braſſe. The length of the Court *ſhall be* an hundred cubits, and the bredth fifty with fifty; and the height five cubits, of fine linnen twi-
19 ned: and their ſockets braſſe. All the veſſels of the Tabernacle, for all the ſervice thereof, and all the pins thereof, and all the pinnes of the Court, braſſe.

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20 And thou ſhalt command the ſons of Iſrael, that they take unto thee, pure oile olive, beaten for the Light, to cauſe the Lampe to aſcend up con-
21 tinually. In the Tent of the Congregation, without the veile, which *is* before the Teſtimonie, Aaron and his ſons ſhall order it, from evening unto morning, before Iehovah: *it ſhall be* a ſtatute *for* ever, unto their generations, on the behalfe of the ſons of Iſrael.

Annotations.

ALtar] in Hebrew *Mizbeach*, in Greeke *Thuſiaſterion*, ſo named of *ſacrifices* offred thereupon, and it was anointed, dedicated, ſanctified to be moſt holy, that it might ſanctifie the gifts offred thereon, and whatſoever touched it ſhould be holy, *Numb.* 7.1.88. *Exod.* 29.37. *Mat.* 23. 19. It is called by the Prophets, *Ariel*, the *Lyon of God*: and *Harel*, the *Mountaine of God*, *Ezek.* 43. 15. The Altar and Sacrifice ſignified Chriſt, ſanctifying himſelfe for his Church, and by his mediation ſanctifying the daily ſervice of his people, whereof alſo the Altar was a publike ſigne, *Heb.* 13. 10.-15. *Ioh.* 17. 19. *Eſa.* 19. 19, 20 *Gen* 8. 20. and 12. 7. *Shittim*] in Greeke *incorruptible wood*, ſee *Exod.* 25. 5. 1

fourſquare] This forme ſignifyeth firmneſſe and ſtabilitie: therefore the heavenly Ieruſalem is *foureſquare*, *Rev.* 12. 16. ſo was the figure of it, *Ezek.* 48. 20. and the moſt holy place in the Temple and Tabernacle, 2. *Chron.* 3. 8. The Altar propheſied of under the Goſpell, though it be much larger, (becauſe the worſhippers are increaſed all over the world,) yet is it alſo *fourſquare*, *Ezek.* 43. 16.

Verſ. 2. *hornes*] which were not onely for ornament, but to keepe things from falling off the Altar, for the hornes were upward, *Ezek.* 43. 16. And hornes uſually ſignifying power and might, *(Habak.* 3. 4. *Lam.* 2. 3. *Ier.* 48. 25) theſe foure hornes of the Altar, ſignified the power and glory of Chriſts Prieſthood, for the ſalvation of his Church, gathered from the foure corners of the earth. *braſſe*] which was ſtrong and durable, for to beare the fire that continually burned upon this Altar: hereby figuring Chriſts ſufferance of Gods wrath and afflictions, without being conſumed or overcome, *Ioh.* 6. 12. So *mountaines of braſſe*, ſignifie Gods invincible providence, *Zach.* 6. 1. and Chriſts brazen *feet*, *Rev.* 1. 15. and the *man like braſſe* in *Ezek* 40. 3. have like myſterie of ſtrength, and invincibleneſſe. See alſo *Iob* 40. 18. 2

Mich. 4. 13. So the instruments of the Altar here following.

3 Vers. 3. *shovels*] instruments to take away ashes, or any filth. Such Hiram made also in Solomons Temple, 1. *King.* 7 40. 45. *basons*] or, *bowles*: in Greeke, *vials*, these were to hold liquid things, as the blood of the Sacrifices, &c. So 1. *King.* 7. 40. *Zach.* 14. 20. *fleshhookes*] instruments with teeth, to take flesh out of pots, &c. 1. *Samuel* 2 13, 14. So in 2. *Chron.* 4. 16. *firepannes*] wherein coales of fire were put: Englished sometime *censers*, as *Leuit.* 10. 1. and 16. 12. These instruments figured the ministerie of the Word, in the Church of Christ: which serueth to purge the filth and corruption of the flesh, and to kindle the fire of the spirit, for the pure service of God, *Rom.* 12. 1, 2. and 15. 16. *Zach.* 14. 20, 21.

4 Vers. 4. *a grate*] or, *sieve*, as the word is Englished in *Amos* 9. 9. It was a broad plate of brasse with many little holes, through which ashes and the like things might fall: and served as an hearth for the fire to burne upon.

5 Vers. 5. *put it*] that is, the *grate* or *net* fore mentioned: the Greeke translateth, *put them*, meaning the rings. *the compasse*] The Hebrew *carcob*, is no where found but in this Historie here, and in *Exodus* 38. 4. the Greeke version maketh it to bee the *grate* fore-spoken of. Others referre it to the square compasse which was within the Altar that was hollow, *verse* 1. and 8. where either by rings, or upon a ledge, this grate was hanged on the midds. This signified the place within, where the holy fire alwayes burneth, that is, the heart: which sustaineth also the sacrifice: and where all ashes and excrements of corruption are inwardly conveyed away, as they are discovered by Gods Word and Spirit, and our sanctification furthered by afflictions, 2. *Tim.* 1. 3. and 2 22. *Rom.* 12. 1. 11. *Heb.* 9. 14. and 12. 10.

8 Vers. 8 *he*] that is, God shewed: or, according to the Greeke translation, *as it was shewed*. Thus all the instruments of Gods daily service in Israel were appointed and shewed of God himselfe, that no place might be left for mans wil worship or inventions, *Colos.* 2 23 *Mat.* 15. 9.

Verse 9. *Court*] or, *court-yard*, an open place: into which the people should come dayly unto the sacrifices and publike service of God, *Psalme* 100. 4. and 116. 17, 18, 19. Thus was the Habitation of God, divided into three roomes, the outward Court which was in the open light and view of all: The Tabernacle or Holy place, which had light by the seven lampes of the gold Candlesticke, and the most holy place, wherein was no externall light, wherein God sate upon the glorious Cherubims. So man (who is the true Tabernacle and Temple of God) consisteth of three parts, *Bodie*, *Soule*, and *Spirit*, 1. *Thess.* 5. 23. The body is as the open Court, where all doe see what is done. The Soule is as the Holy place, where by the lamps of Gods Word and Spirit, mans reason and understanding is inlightned: The Spirit is as the most holy place, where God onely dwelleth in secret by faith, which is of things not seene, nor by humane reason to be comprehended. And so by the Hebrew Doctors opinion, *the heart of man is answerable to the Holy of Holies*, in the Sanctuarie: *R. Elias* in *Sepher reshith chocmah*, treat. of *Holinesse*, *Chap.* 7. *fol.* 219 The world also hath three parts, this inferiour wherein wee live and dye; the superiour, or heaven, lightned with seven Planets, and starres innumerable; and the Heaven of Heavens, (or third Heaven, 2. *Cor.* 12. 2.) the place of eternall blessednesse: unto which the most holy place is resembled, *Heb.* 9. 24. 9

tapestrie hangings] which were Curtaines woven with Tapestrie worke. The same word, when it is spoken of other matter, signifieth *carved-worke*, as in 1. *King.* 6. 32.

fine linnen] in Greeke *bysse*: see *Exod.* 25. 4. Within this, (which figured the righteousnesse of the Saints, *Rev.* 19. 8.) was the Church of God to be in the service of him, as in a holy, pure and glorious inclosure.

Verse 10. *Pillars*] which served to uphold those hangings fastened unto them by 10

silver

ſilver hookes. Figuring the ſtabilitie of the Church, and of the righteouſneſſe thereof, by the word of God, (compared unto ſilver,) and Miniſters of the ſame, *Ieremie* 1. 18. *Rev.* 3. 12. *Pſal.* 12. 7. *Gal.* 2. 9.

fillets] or *hoopes* of ſilver, which compaſſed the toppes of the Pillers, and ſerved both for ornament, and for the hangings to bee faſtned by. They have their name in Hebrew of imbracing about, and cleaving faſt; derived from a word which is applied unto loving affection, *Pſalme* 91. 14. and ſignifie the pure love, wherewith the Saints are to imbrace, and cleave to, and ſerve one another, *Coloſſ.* 2. 2. and 3. 14. *Galat.* 5. 13 In the making of theſe it is ſaid, that their *heads* alſo (or *chapiters*) were overlaid with ſilver, *Exod* 38. 17, 19.

12 Verſe 12. *Sea*] that is, the *weſt* ſide: ſee *Geneſ.* 12. 8. *fiftie*] ſo the bredth, was halfe ſo much as the length: and the forme of the Court was a long ſquare, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like forme 30 cubits long, and 12 broad, *Exod.* 26.

14 Verſe 14. *for the ſide*] that is, for *the one ſide*, as the Greeke tranſlateth it, meaning the ſide of the gate or entrie: the Hebrew figuratively calleth it a *ſhoulder*.

16 Verſe 16. *hanging veile*] or, *covering*, for of that it hath the name: ſo there was at the dore of the Tabernacle, *Exodus* 26. 36. ſee the notes there. *blew*, &c.] ſo it differed from the other hangings of the Court, which were but of one colour. this with varietie of colours, repreſented the manifold graces of Chriſt applied unto us, by his blood, by whom as by a dore, wee have entrance and acceſſe unto God, in his Church, *Ioh.* 10 9. *Rom.* 5. 1, 2.

18 Verſe 18 *with fiftie*] that is, fiftie on the Weſt end, with fiftie on the Eaſt end. The like is to bee underſtood before of the length; an Hundred on the one ſide, with an Hundred on the other: and ſo the Greeke tranſlation ſpeaketh of that, as of this.

five] halfe the height of the Tabernacle, which was Ten Cubits high: *Exodus* 26. 16.

Verſe 19. *for all the ſervice*] the Greeke explaineth it thus, *and all the inſtruments*, ſuch as ſerved for the worke thereof. 19

pinnes] or, *nayles: ſtakes*: which were to faſten it, and the parts thereof, that it might ſtand ſure. Theſe ſignified alſo the ſtabibitie of the Church, and the miniſterie of Gods word faſtening the ſame, *Ezr.* 9. 8. *Eſay* 33. 20. and 22. 23. *Zach.* 10. 4.

מ מ מ

Here beginneth the twentieth ſection, or lecture of the Law: ſee *Gen.* 6. 9.

Verſe 20. *take*] and *bring* unto thee, ſo *in Levit.* 24. 2. where this law is againe repeated. *Olive*] that is, of the Olive tree, which is alwaies greene and flouriſhing, faire and of goodly fruit; of whoſe fruit oile is made, good for foode, for ointment, and for light; of which laſt hee here ſpeaketh. This *oile Olive*, ſignified the fruitfull graces flowing from Chriſt and the Saints, compared to Olive trees, *Iudg.* 9 9. *Pſalme* 52. 10. *Zach.* 4. *Rev* 11. 4. *Iere.* 11. 16. who by the fire of Gods ſpirit, cauſe the ſeven lampes to burne before his throne, and doe inlighten the Church with his word: *Eſay* 61. 1, 2. *Revel.* 4. 5. *Pſalme* 119. 105. *Prov.* 5. 23. 2. *Cor.* 4. 6. *beaten*] ſignifying how with much labour, and affliction, the light of Gods word is to be prepared, and with patience preached, and made to ſhine in his Church; 2. *Cor.* 1. 4. and 2. 4. and 11. 23, 24, 25. &c. 1. *Theſ.* 2. 9. *to aſcend*] that is, as the Greeke and Chaldee explaine it, *to burne*. 20

Verſe 21. *the Teſtimonie*] the Tables of the Law, within the Arke, *Exod* 25. 21. *ſhall order it*] by cauſing it to *burne*, as the Greeke interpreteth. The manner whereof, the Iewes record to bee thus: When the Prieſt commeth to trim the Candleſticke; *of everie lampe that is burnt out, hee takes away the weke, and all the oile that remaineth in the lampe, and wipeth it, and putteth in another weke, and other oile by meaſure, and that is halfe a log*, (that is, about a quarter of a Pinte, of which meaſure, ſee *Lev.* 14. 10 and the notes on *Exod.* 30. 24.) *and that which he taketh away, he* 21

he cleaneth into the place of the ashes by the Altar, and lighteth the lampe which was out, and the lampe which he findeth not out, he dresseth it. The lampe which is middlemost, when it is out, hee lights not it, (after it is made cleane,) but from the Altar in the Court; but the rest of the lampes, every one that is out, he lighteth from the lampe that is next. Hee lighteth not all the lamps at one time: but lighteth five lampes, and stayeth, and doth the other service, and afterwards commeth and lighteth the two that remaine. He whose dutie it is, to dresse the Candlestick, commeth with a vessell in his hand, (which is called Cuz, and it is of gold, like to a great pitcher,) to take away in it the wekes that are burnt out, and the oile that remaineth in the lamps, and lighteth five of the lamps, and leaveth the vessell there before the Candl stick, &c. and goeth out: afterwards he commeth and lighteth the two lamps, and taketh up the vessell in his hand, and boweth himselfe downe to worship, and goeth his way. Maimony treat. *of the daily Sacrifices, Chapt.* 3. *sect.* 12, 13. 16, 17. The like they haue in other records; as for the measure of oile, in *Thalmud Babyl.* treat. *Menachoth, Chap.* 10. *fol.* 88. *Three logges of oile and an halfe, for the Candlestick, halfe a logge for every lampe.* And for the order, in the same *Thalmud*, in *Joma, Chap.* 3. *fol.* 33. *The cleansing of the innermost Altar, was before the trimming of the five lamps: and the trimming of the five lamps, before the blood of the daily sacrifice; and the blood of the daily sacrifice, before the trimming of the two lampes: and the trimming of the two lampes, before the burning of incense*, &c. This charge of the Priests to order the lamps, signified how Christ and his ministers should continually looke unto the puritie of doctrine, and preaching of the light of the Gospell, from evening to morning, in the darke place of this world, till the day dawne, and the day-starre arise in our hearts, *Rev.* 1. 13. and 2. 1. *Deut.* 33. 10. *Iob.* 5. 35. *Eph.* 3: 8, 9. 2. *Pet.* 1. 19, 20, 21. *Mat.* 4. 16.

Chapter. XXVIII.

1 Aaron and his sonnes are set apart for the Priests office. 2 Holy garments are appointed. 6 The Ephod. 8 And the curious girdle of it. 9 The two Beryll stones on the shoulders thereof, on which the names of the twelve Tribes were graven. 15 The Brestplate of iudgement, with twelve precious stones therein, 21 on which the names of the twelve Tribes of Israel were graven. 22 The golden chaines to fasten it. 26 And the golden rings for the same. 30 The Vrim and Thummim. 31 The Robe of the Ephod, with Pomgranats and Bels. 36 The golden plate of the Miter. 39 The fine linnen Coate, the Miter, and the Girdle. 40 The Coats for Aarons sonnes, with their girdles, and bonnets, 42 and their linnen breeches. 43 The Priests must weare their garments, in their administration.

AND thou, take nere unto thee Aaron thy Brother, and his Sonnes with him, from among the Sonnes of Israel, that he may minister-in-the-Priests office unto mee: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons Sonnes. And thou shalt make garments of Holinesse for Aaron thy Brother, for honour, and for beautifull glorie. And thou speake unto al the wise hearted, whomsoever I have filled with the spirit of wisdome; and let them make Aarons garments, to sanctifie him, that hee may minister-in-the Priests-office unto mee. And these *are* the garments which they shall make, a Brestplate, and an Ephod, and a Robe, and a Coat of circled-worke, a Miter, and a Girdle: and they shall make garments of Holinesse, for Aaron thy brother, and for his Sonnes, that he may minister-in-

5 in-the-Prieſts-office unto me. And they ſhall take gold, and blew, and purple, and ſcarlet, and fine linnen.
6 And they ſhall make the Ephod *of* gold, *of* blew, and *of* purple, *of* ſcarlet, and fine linnen twined, the worke
7 of a cunning workeman. It ſhall have the two ſhoulder-peeces joyning together at the two edges thereof, and it ſhall bee joyned together.
8 And the curious girdle of his Ephod which *is* upon it, ſhall be of the ſame, according to the worke thereof, *of* gold, *of* blew, and purple, and ſcarlet, and fine linnen twined.
9 And thou ſhalt take two Beryll ſtones, and ſhalt grave on them the names
10 of the Sonnes of Iſrael. Six of their names on the one ſtone; and the names of the ſix that *are* remaining, on the ſecond ſtone, according to
11 their births. The worke of an engraver *in* ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the ſonnes of Iſrael, incloſed in ouches
12 of gold ſhalt thou make them. And thou ſhalt put the two ſtones upon the ſhoulders of the Ephod, ſtones of memoriall for the ſonnes of Iſrael; and Aaron ſhall beare their names before Iehovah, upon his two ſhoulders for a memoriall.
13 And thou ſhalt make ouches *of*
14 gold. And two chaines of pure gold, at the ends ſhalt thou make them *of* wreathen worke, and ſhalt faſten the wreathen chaines to the ouches.
15 And thou ſhalt make the Breſtplate of judgement, the worke of a cunning workman, like the worke of the Ephod ſhalt thou make it, *of* gold, *of* blew, and purple, and ſcarlet, and fine linnen twined, ſhalt thou
16 make it. Fourſquare ſhall it bee, doubled; a ſpan the length thereof,
17 and a ſpan the bredth thereof. And thou ſhalt emboſſe in it, emboſment of ſtones, foure rowes of ſtones: a row, a Sardius, a Topaz, and a Smaradg, the firſt row. And the ſecond
18 row, a Chalcedonie, a Saphir, and a
19 Sardonyx. And the third row, an Hyacinth, a Chryſopraſe, and an
20 Amethyſt. And the fourth row, a Chryſolyte, and a Beryll, and a Iaſper, they ſhall bee ſet *in* gold in their em-
21 boſments. And the ſtones ſhall bee with the names of the Sons of Iſrael, twelve according to their names, *like* the engravings of a ſignet, *every* man with his name; they ſhall be *according* to the twelve Tribes. And thou
22 ſhalt make upon the Breſtplate, chaines, *at* the end, *of* wreathen work
23 *of* pure gold. And thou ſhalt make upon the Breſtplate, two rings of gold, and ſhalt put the two rings on
24 the two ends of the Breſtplate. And thou ſhalt put the two wreathings of gold in the two rings, on the ends of the Breſtplate. And the *other* two
25 ends of the two wreathings, thou ſhalt faſten on the two ouches; and ſhalt put *them* on the ſhoulders of the Ephod before it. And thou ſhalt
26 make two rings of gold, and ſhalt put them upon the two ends of the Breſtplate, upon the border thereof,

which *is* in the side of the Ephod inward. 27 And thou shalt make two (*other*) rings of gold, and shalt put them on the two shoulders of the Ephod underneath, towards the forepart thereof, over-against the coupling thereof, above the curious girdle of the Ephod. 28 And they shall binde the Breastplate, by the rings thereof, unto the rings of the Ephod with a lace of blew, to be above the curious girdle of the Ephod, and *that* the Breastplate be not loosed from the Ephod. 29 And Aaron shall beare the names of the Sonnes of Israel in the Breastplate of judgement upon his heart, when he goeth in into the Holy *place*, for a memoriall before Iehovah continually. 30 And thou shalt put in the Breastplate of judgement, the Vrim, and the Thummim, and they shall be upon Aarons hart when he goeth in before Iehovah, and Aaron shall beare the judgment of the Sonnes of Israel, upon his heart before Iehovah continually.

31 And thou shalt make the Robe of the Ephod all of blew. 32 And there shal be a hole *in* the top of it, in the mids thereof: it shall have a binding for the hole, round about of woven worke, as the hole of an habergeon shall it have, *that* it be not rent. 33 And thou shalt make upon the skirts thereof, Pomgranats of blew, and of purple, and of scarlet, upon the skirts therof, round about, and bels of gold, 34 between them round about. A bell of gold and a pomgranate, a bell of gold and a pomgranate, upon the skirts of the Robe round about. 35 And it shall be upon Aaron, to minister; and his sound shall bee heard, when hee goeth in unto the Holy *place* before Iehovah, and when, he goeth out, that he die not.

36 And thou shalt make a Plate *of* pure gold, and shalt grave upon it *like* the engravings of a signet; HOLINES TO IEHOVAH. 37 And thou shalt put it on a lace of blew, and it shal be upon the Miter, upon the fore front of the Miter it shal be. 38 And it shal be upon Aarons forehead, and Aaron shall beare the iniquitie of the holy things, which the Sons of Israel shall hallow, in all the gifts of their holy things; and it shall be upon his forehead alwaies, for favourable acceptation of them before Iehovah. 39 And thou shalt weave with circled worke the Coat of fine linnen; and thou shalt make the Miter of fine linnen: and thou shalt make the Girdle the worke of the embroiderer. 40 And for Aarons Sons thou shalt make Coats, and thou shalt make for them girdles, and Bonnets shalt thou make for them, for honour, and for beautifull glorie. 41 And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and fill their hand, and sanctifie them, that they may minister-in the-priests-office unto mee. 42 And thou shalt make for them linnen breeches to cover the naked flesh; from the loines even unto the thighs they shall be. 43 And they shall be upon Aaron, and upon his sons, when they

they goe in unto the Tent of the congregation; or when they come neare unto the Altar, to minister in the Holy *place*, that they beare not iniquity, and die: (*it shall be*) a statute *for* ever, to him and to his seed after him.

Annotations.

1 Take neere] or, *cause to come nigh*, that is, to present themselves unto thee Hitherto God hath appointed such holy things as pertayned to his service: now hee giveth order for holy persons to administer before him. *minister in*, &c.] or, *execute the Priesthood*. This honour no man might take unto himselfe, but he that was called of God, as Aaron, *Heb.* 5. 4. In this worke Aaron, chiefly figured out Christ, and secondarily all Christians, whom hee hath made priests unto God, *Heb.* 5. 5. *Rev.* 1. 6.

2 Vers. 2. *of holinesse*] that is, *holy garments* (in Greeke, *an holy stole*:) so called because they signified the holy graces of Gods Spirit, wherewith Christ and his people should bee clothed. For such an high priest it became us to have, as is *holy, harmlesse, undefiled, Heb.* 7. 26. and Gods *priests* are to bee *clothed with iustice*, and *with salvation*, *Psalme* 132. 9. 16. and so are all the Saints, *Esay*, 61. 10. *beautifull glorie*] the Greeke translateth *for honour and glorie*. These two, signifie the highest degree of dignitie; *honour* inwardly in the heart and affections: *glorie* outwardly in the appearance and cariage: (as in *Esay* 28. 1. 4. *glorie*, or *beautie*, is compared to a *flowre*; and in *Esay* 61. 3. it is opposed unto *ashes*.) As Iesus the son of Iosedek the high priest was *clothed with filthy garments*, which signified *iniquitie*, in him and his ministration, *Zach.* 3. 3. 4. so these garments of *honour* and *glorie*, signified the holy and pure administration of Iesus the Sonne of God, who offered himselfe without spot unto God, to purge our conscience from dead works, *Heb.* 9. 14 by whom also his Church is clothed with *garments of beautifull glorie*, *Esay* 52. 1: with *fine linnen cleane and bright*, which is *the righteousnesse of the Saints*, *Rev.* 19. 8. From this speech of *honour and glorie*: the Hebrew Doctors have delivered, that *the garments of the priests were to be new and faire*, &c. *like the garments of great men. If they were foule, or torne, or overlong, or overshort*, &c. *and the Priest did his service in them, it was unlawfull. Every priests garment that was made filthy, they did not whiten it, or wash it, but leave it for threds* (or *weke*,) *and put on new. The high Priests garments, when they were old, were laid up in store: and the white garments wherein hee served on the fasting day*, (mentioned in *Levit.* 16. 4) *he never served in them the second time, but they were reserved in the place where hee put them off, as it is written*, AND HE SHALL LEAVE THEM THERE, (*Levit.* 16. 23.) *and it was unlawfull to put them to any use. The coats of the inferior priests, when they were worne old, they made of them threds* (or *weke*) *for the Candlestick continually. Maimony*, in treat. of the *Implements of the Sanctuarie*, *Chap* 8. *Sect.* 4, 5, 6.

Verse 3. *whom so ever*] Hebr. *him whom I have filled*. Here God sheweth his Spirit to be the author and teacher of handicrafts: the Prophet sheweth the like of husbandrie, *Esay* 28 24 26. 3 *sanctifie*] or *consecrate him*, that is, to be a signe of his sanctification from God. Therefore it was death to minister without these garments, *verse* 43. and they are called *holy garments*, *verse* 2 and in times following were laid up in *holy chambers*, and the priests might not weare them among the people, to *sanctifie* them with their garments, *Ezekiel* 44. 19.

Verse 4. *circled worke*] this differed from 4 *braidered worke*, which was of many colours, but this coat was of one colour, white, being of *fine linnen* onely, *verse* 39. but woven with circles, or round hollow places like eyes; wherefore the same word is after, in *verse* 11. used for *ouches*, or hollow places wherein stones were set. *Maimony* in the fore named treatise, *Chap.* 8. *sect.* 16. saith; *The coats both of the high priest, and of inferiour priests, were of circled worke, that is, had many hollow places* (or *houses*) *in the weaving, like the hollow place*

of cups. &c. *and a Girdle*] To theſe ſix adde the golden *Plate* (or *Crowne*) *verſe* 36. and the Breeches, *verſe* 42. ſo the high prieſt hath eight ornaments: all which, and no moe, he was to weare in his adminiſtration. They may bee viewed in the order as they were put on (*Levit.* 8. 7, 8, 9. thus:)

1. *Breeches* of linnen, put next upon his fleſh.

2. *A Coate* of fine linnen, put over the Breeches.

3. *A Girdle* embroidered, of fine linnen, blew, purple, and ſcarlet: wherewith the coat was girded.

4. *A robe*, all of blew, with ſeventie two bells of gold, and as many Pomgranats, of blew, purple, and ſcarlet, upon the skirts thereof. This was put over the coat and girdle.

5. *An Ephod*, of Gold, and of blew, purple, ſcarlet and fine linnen, cunningly wrought: on the ſhoulders whereof, were two goodly Beryll ſtones, on which were graven the names of the twelve Tribes of Iſrael. This Ephod was put over the Robe, and girded thereto with a Curious girdle made of the ſame.

6. *A Breſtplate*, cunningly wrought of gold, blew, purple, ſcarlet, and fine linnen: which being a ſpan ſquare, was faſtened by golden chaines and rings upon the Ephod. Herein were ſet twelve ſeverall ſtones, on which the names of the twelve tribes were graven: and herein was the Vrim, and the Thummim.

7. *A Miter* of fine linnen, ſixteene cubits long, wrapped about his head.

8. *A Plate* of pure gold, (or *Holy crowne*,) two fingers broad, whereon was graven, HOLINES TO IEHOVAH. This was tyed with a lace of blew, upon the forefront of the Miter.

Theſe eight did the high prieſt weare in the Sanctuarie, his feet and hands (as of other prieſts) being alwaies bare, and waſhed daily, when he went in to adminiſter, *Exodus* 30. 21.

The inferiour prieſts garments were foure.

1 Linnen *Breeches.*

2 Fine linnen *Coats.*

3 Embroidered *Girdles* of fine linnen, blew, purple, and ſcarlet, like the high prieſts.

4 *Bonnets* of fine linnen, as large as the high prieſts Miter. Of theſe ſhall be ſpoken after in this Chapter particularly.

Vnto theſe wee may here annexe the foure extraordinarie garments, which the high prieſt wore on the Expiation day onely.

1 Linnen *Breeches*, next his fleſh.

2 A holy linnen *Coat.*

3 A linnen *Girdle.*

4 A linnen *Miter.*

Theſe he put on, when he made reconciliation for the Church, in the moſt holy place, once in the yeere, (which was the tenth day of September,) and having finiſhed his ſervice, he put theſe clothes off, and never wore them more, but left them there. See *Lev* 16. 4. 23. with the annot.

Verſe 5. *gold*] beaten into thinne plates, and cut into wiers, ſee *Exodus* 39 3. This gold, wrought with the three bloody colours, and with fine white biſſe; ſignifyed the faith, obedience, and ſufferings of Chriſt; and his juſtice, in the adminiſtration of his prieſthood, *Heb.* 2. 17. and 5. 7, 8, 9. and 9. 12. 14. *Pſalme* 132. 9. 5

Verſe 6 *Ephod*] or, *Amicle*. *Ephod* is the Hebrew name: ſo called of compaſſing fitly the body, and being tyed thereto, *Exodus* 29. 5. By the Hebrew Doctors, it was of *bredth, according to a mans backe, from ſhoulder to ſhoulder: and long behind, downe to the feet. Maimony*, treat. of the *Implements of the Sanctuarie, Chap.* 9 *ſect.* 9. Others thinke it was ſhort, as a jacke or habergeon. *Joſephus* (in the 3. *booke* of his *Antiquities*, *Chap.* 8) ſaith it was a *cubit long*. In Greeke, it hath the name of the *ſhoulders*, upon which it was put. This was the outmoſt of all the prieſts garments; and ſerved to hold faſt the Breſtplate. and figured out in Chriſt his *Iuſtice*, which hee put on, as an habergeon, *Eſay*, 59. 17. who appeared clothed like a prieſt, *Revelat* 1. 13. Beſides this golden Ephod, (which the high Prieſt onely did weare,) there was another ſort of linnen Ephods, worne by inferiour prieſts, and other perſons, 1. *Sam.* 22. 18. and 2. 18. 2. *Sam.* 6. 14. *cunning workman*] who wrought or wove both ſides alike, 6

ſee

see 26. 1. Of this worke, the Iewes have thus recorded: *The gold that was in the weaving of the Ephod, and of the brestplate, was thus wrought; He tooke one thred of pure gold, and put it with six threds of blew, and twisted these 7. threds as one. And so he did one thred of gold with six of purple, and one with six of scarlet, and one with six of linnen. Thus there were foure threds of gold, and 28 threds in all: Of which 28 bee wove the Brestplate, and Ephod,* &c. *Maimony*, treat. of the *Implements of the Sanctuarie, Chap 9. sect.* 5, &c.

7 Verse 7. *shoulder-pecces*] Hereupon this garment is called in Greeke *Epomis*, in Latine *Superhumerale*, of being put upmost upon the shoulders; *There were sowen upon it two shoulder-pecces, that they might bee upon the shoulders of the Priest*; sayth *Maimony* in the *Impl. of the Sanct. Chap. 9. sect. 9.*

8 Verse 8. *curious girdle*] called in Hebrew *Cheshcb*, of the *cunning workmanship*: in Greeke, the *woven-worke*. Of this *Maimony*, (in the fore-named place, *Chap. 9 sect. 9.*) sayth; *The Ephod had as it were two hands* (or *peeces*) *going out from it, in the weaving, on this side and on that, with the which they girded it; and they are called Cheshcb* (*the curious girdle*) *of the Ephod.* And after (in *sect.* 11.) hee saith, *The curious girdle of the Ephod, was tyed upon his heart, under the Brestplate.* This differeth from the *Girdle* (*Abnet,*) which is after spoken of in *verse* 39. and by reason of the gold in this, which the other had not, it is called the golden girdle. And Christ appearing with a priestly garment, and *girded about the paps with a golden girdle*, *Revel.* 1. 13. was declared thereby to bee our high Priest, and it hath reference to this curious girdle of the Ephod. See more on *Exodus* 29. 5.

of his Ephod] or, *of the Ephod of it*, which the Chaldee expoundeth, *of the Ornament* (or *fitting*) thereof. This is said to be *upon it*: to distinguish it from the *Girdle* after mentioned in *verse* 39.

Verse 10. *birthes*] or, *generations*, by their mothers; First of all, Leahs Children, (as Moses himselfe reckoneth them, *Exodus* 1. *verse* 2, 3.) and then the other mothers children, and Rachels last, as shall after be more fully shewed, in their severall stones; *verse* 17. &c. Of this also *Maimony* writeth, in the same place, *Chap. 9. sect. 9. He set on each shoulder a Beryll stone, foursquare, embossed in gold: and hee graved on the two stones, the names of the Tribes, six on one stone, and six on another, according to their birthes; and they wrote Iosephs name Ihoseph* (as he is written in *Psalme* 81. 6.) *So there were 25. letters on the one stone, and 25. on the other. And the stone whereon Ruben was written, was on the right shoulder; and the stone that Symeon was written on, was on the left*; after the manner here set downe. 10

Symeon	שמעון	ראובן	Reuben
Ihudah	יהודה	לוי	Levi
Zabulon	זבולן	יששכר	Issachar
Dan	דן	נפתלי	Naphtali
Aser	אשר	גד	Gad
Benjamin	בנימן	יהוסף	Ihoseph

11 Verſe 11. *ingraver in ſtone*] or, *ſtone cutter, Ieweller.* This engraving in precious ſtone, and that like *a ſignet*, with the *names of the Sonnes of Iſrael*; ſignified the firme and perpetuall love, memoriall, eſteeme, and ſuſtentation of the Church of Chriſt, *Iob* 19. 23. 24. *Song* 8. 6. *Hagg.* 2. 23. *ouches*] that is, *hollow places*, in which the ſtones were ſet faſt, ſee *verſe* 4.

12 Verſe 12. *a memoriall*] The Greeke addeth, *a memoriall concerning them.* In this worke, Aaron was a figure of Chriſt, *Heb.* 7. 28. the Sonnes of Iſrael, of all Saints, called the *Iſrael of God*, *Gal.* 6. 16. The two Beryll ſtones, ſquare and of equall bigneſſe, ſignified the like precious faith and dignitie, which all have obtayned before God in Chriſt, 2. *Pet.* 1. 1. *Gal.* 3. 28, 29. (The Beryll being alſo the ſtone mentioned in the deſcription of Paradiſe, *Gen.* 2. 12. and the ſtone of Ioſeph, *Exod.* 28. 20. who figured Chriſt in his ſuſtaining of Iſrael, *Gen.* 45. 7. 11. and 49. 24.) The *ſhoulders* on which they are borne, ſignified the power and principalitie, which Chriſt hath over his Church, preſenting the ſame by his mediation, pure and holy unto God, and cauſing them to bee had in perpetuall memorie, *Eſay* 9. 6. and 22. 22. *Eph.* 5. 25. 27. *Iob.* 17. 19, 20. 24. *Mal.* 3. 16. *Pſal.* 115. 12.

14 Verſe 14. *at the ends*] or, *equall*: of like proportion. So in *verſe* 22. The Chaldee tranſlateth *limited*; the Greeke, *mixed with flowres.* *faſten*] Hebr. *give*, which word is uſed for making firme, faſt and ſtedfaſtie, as the Scriptures ſhew; one Prophet ſaying, *Thou haſt given*, 1 *Chron.* 17. 22. an other ſaying for it, *Thou haſt confirmed*, 2. *Sam.* 7. 24. So after in *verſe* 25.

15 Verſe 15. *Breſtplate*] in Hebrew, *Choſhen*, which is not eaſie to interpret; but becauſe it was an ornament of the breſt, wee call it a Breſtplate *Ioſephus* in his Greeke *Antiquities*, *Booke* 3. *Chap.* 8. keepeth the Hebrew, *Eſſen*: the Lxx. Interpreters uſually tranſlate it *Logeion*, and *Logion*, as being the *Oracle ornament*, becauſe by *Vrim* and *Thummim* that was therein, God gave anſwers to the governours, *Numb.* 27. 21. It hath affinity with *Chaſhah*, that ſignifieth *ſilence*, as implying a *ſilent oracle*, to bee ſeene on the breſt of the high Prieſt, rather then heard. Alſo with *Chazah*, that ſignifieth *ſeeing*, and ſo we may Engliſh it, the *Contemplation* (or *Conſideration*) *of iudgement*, and it noteth the care that the Prieſt ſhould have, of anſwering iudgement and equitie to them that asked of God by him. Whereof ſee more in the notes on *verſe* 30. *cunning workman*] woven both ſides alike.

16 Verſe 16. *doubled*] *Maimony* (in the foreſaid treatiſe, *Chap.* 9. *ſect.* 6.) explayneth it thus, that *the cloth* (of the Breſtplate) *was woven with cunning worke of gold, and of blew, purple, ſcarlet, and fine linnen, with* 28. *threds, as is before ſhewed. The length of it was a cubit* (that is, two ſpannes) *and the bredth of it, a ſpan: and they doubled it into two, ſo it was a ſpan every way, foure ſquare. And they ſet thereon foure rewes of ſtones, expreſſed in the Law, and every ſtone was four-ſquare*, &c.

17 Verſe 17. *Foure rewes*] as the twelve tribes encamping about Gods Tabernacle, were in foure quarters, Eaſt, Weſt, North, and South, three tribes in every quarter, *Num* 2.

Sardius] or *Sardine*: a precious ſtone, called in Hebrew, *Odem* of *Adam*, which ſignifieth *Ruddie*, *Lam.* 4 7 for it was a blood-coloured ſtone. Accordingly the Chaldee Paraphraſe calleth it *Samkan*, and Thargum Ieruſalemy *Samketha*, that is, *Red.* In the Greeke, and by the holy Ghoſt in *Rev* 21. 20 it is named *Sardius*, (of Sardis a chiefe City in Aſia, where ſuch ſtones were) On this ſtone the name of *Ruben* was engraved, and it foreſhewed the warlike ſtate of that Tribe, which frontierd upon the enemie, and in Sauls daies, conquered the Hagarims, 1. *Chro.* 5. 10. and went armed before their brethren, at the conqueſt of Canaan, *Ioſ.* 4. 12, 13.

Topaz] ſo named of the Greeke *Topazion*, here, and in *Revel.* 21. 20. In Hebrew, *Pitdah*; from the letters of which word tranſplaced, *Topad* or *Topaz* are derived. It was a precious ſtone found in Æthiopia, *Iob* 28. 19. By the Hebrew Doctors, and alſo by *Plinie* in his 37 *Booke Chap.* 8. the Topaz is of a glorious greene colour, and *Strabo* in his 16 *Booke*, of a golden

golden colour. Hereupon one ſort of Topaz, is of *Plinie* named *Praſoeides*, *Greene coloured*: and to this the Chaldee name agreeth, *Iarkan* in Onkelos, and *Irkatha*, in Thargum Ieruſalemy, both ſignifying *greene*. On this ſtone *Symeon* name was graved, of which Tribe there was little glorie, till Ezekias daies, when the Symeonites ſmote the remnant of Amalecke, 1. *Chron.* 4. 42, 43.

Smaragd] or *Emerauld*, as it is alſo Engliſhed. In Hebrew it is called *Bareketh*, of *Barak*, which is *Lightning*, *Ezekiel* 1. 13. and the Chaldee names agree hereunto. But the Greeke turneth it *Smaragdos*, and ſo the holy Ghoſt, in *Revel.* 21. 19. Which *Smaragd* (or *Emerauld*) is of a moſt goodly and glorious greene colour, that the eye of man is delighted, refreſhed, but never filled with the looking upon it, as *Plinie* (in his 37 *booke*, *chap.* 5.) ſaith. And as there are many ſorts of Emeraulds, ſo ſome gliſter like the Sunne, whoſe Charret is therefore feigned by Poets, to *ſhine with cleare Smaragds*. *Ovid Metamorph.* 2. and the Greeke name (as well as the Hebrew) implieth ſo much. *Smaragd*, as being *Maragd*, of *Mairo*, *to ſhine*. On this ſtone, *Levi* was engraved So the *Ieruſalemy Thargum* upon this place, having named theſe three ſtones, addeth, *write plainly upon them, the names of the three Tribes, Reuben, Symeon, Levi.* So this gliſtering ſtone, foreſhewed Levies glorie, who ſhould teach Iacob Gods judgements, and Iſrael his Law, *Deut.* 33. 10. whoſe lightnings doe illuminate the world, *Pſalme* 97. 4. Of Levi came Moſes and Aaron, and all the Prieſts, and Iohn the Baptiſt, who ſhined as Emeraulds in the Church. So the covenant of grace, is reſembled by a Rain-bow of an Emerauld color, in *Revel.* 4. 3.

18 Verſe 18. *Chalcedonie*] in Hebrew *Nophec*, which the Chaldee of Onkelos turned *Iſmeragdin*, that is, the *Smaragd* forementioned; but Thargum Ieruſalemy calleth it *Cadcedana*, to which the name given it by the holy Ghoſt, *Chalcedon*, *Revel.* 21. 19. agreeth. The Greeke verſion hath *Anthrax*, that is, a *Carbuncle*, and ſo the *Chalcedonie* is like unto a *Carbuncle*, and one ſort of it, as *Plinie* ſheweth in *booke* 37. *chap.* 7. This *Charcedonie* (as it is alſo called) ſhineth cleare like a ſtarre, but ſomewhat purple-coloured: and the *Carbuncle* (which is ſo called *Pyropus*,) hath the name of fire, like which it ſhineth. The ground of this *Chalcedonie*, ſeemeth to bee the Hebrew *Cadcod* mentioned in *Eſay* 54. 12. On this ſtone, *Iudahs* name was graven. In Caleb, Othoniel, David, and Solomon, this ſtone ſhewed his glorie, but above all in Chriſt, who came of this Tribe according to the fleſh, *Heb.* 7 14. *Saphir*] this is the Hebrew name, kept alſo in Greeke, and other tongues, but in the Chaldee it is *Shabzez*. It is a goodly ſtone, tranſparent, very hard, of blew or skie-colour, uſed therefore in heavenly viſions as *Exodus* 24 10. *Ezek.* 1. 26. The Saphir and the Smaragd, are the moſt pleaſant and comfortable for the eye to looke upon. Vpon this ſtone the name of *Iſſachar* was engraved. *Sardonyx*] This name ſeemeth to be made of the *Sardine* and the *Onyx* ſtone, named in Hebrew, *Iahalom*, of *Smiting*; and in Chaldee, *Sabbalom*, that is, *bearing ſtrokes*: for it is a very hard ſtone, like the Adamant or Diamond: and in *Revel.* 21. 20. is named in Greeke *Sardonyx*: which by the name, and by teſtimonie of *Plinie*, *booke* 37. *chap.* 6. is mixed of a white and ruddie colour, ſhining like to the naile of a mans hand ſet into fleſh. On this gem, *Zabulon* was graved: ſo the *Ieruſalemy Thargum*, ſetting down this ſecond rew, addeth, *Write plainly on them, the names of the three Tribes, Iudah, Iſſachar, Zabulon.* So in *Gen.* 46. in *Exodus* 1. 2, 3. in 1. *Chron.* 2. 1. and often, theſe two, *Iſſachar*, and *Zabulon*, are joyned with the former foure Patriarches, that ſo all Leahs children, might be together.

Verſe 19. *Hyacinth*] or, *Iacinth*, this is of a bright purple colour: by the Greeke it is tranſlated the *Ligure*, but ſome copies have for it the *Hyacinth*, and ſo the holy Ghoſt tranſlateth it in *Revel.* 21. 20. In Hebrew it is named *Leſhem*: upon it *Dan* was graven: and a citie called *Leſhem*, did afterwards fall unto the Tribe of Dan, as this ſtone did portend, and ſo *Liſhem* was called *Dan*, *Ioſ.* 19. 47. *Chryſopraſe*] which name ſignifieth a *golden greene*, ſo noting the colour of this ſtone. 19

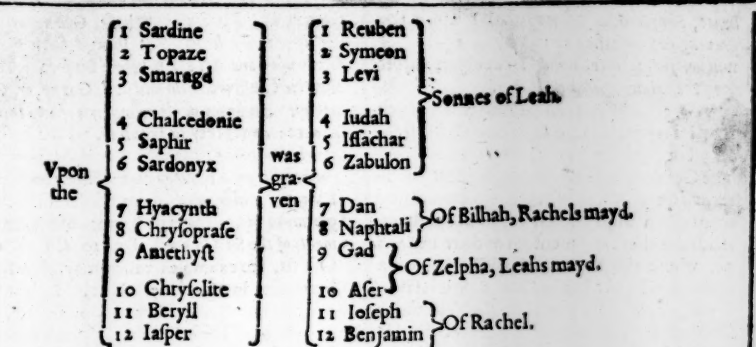
ſtone. In Hebrew it is *Shebo*: the common Greeke verſion maketh it an *Achate* (or *Agate*,) of which ſort of ſtone, there are many colours, and ſome the beſt, that are greene with a golden liſt: which therefore the holy Ghoſt calleth a *Chryſopraſe*, in *Revel.* 21. 20. Naphtalims name was graven upon it. So the two Sonnes of Bilhah, Rachels maid, are joyned together. *Amethyſt*] called in Hebrew *Achlama*: in the Greeke verſion, and in *Revel.* 21. an *Amethyſt*, which is a ſtone of a wan purple colour, and ruddie: ſo being a warlike ſigne, and *Gad* was graven on this ſtone, whoſe warres were propheſied, and his victories, *Gen.* 49. 19. and had fulfilling in 1. *Chron.* 5. 18, 19, 20. Here againe the *Jeruſalemy Thargum*, naming the third row of ſtones, addeth, *Write plainly on them, the names of the three Tribes, Dan, Naphtali, and Gad.*

20 Verſe 20. *Chryſolyte*] which ſignifieth a *golden ſtone*, for the glorious colour of it, which is a golden Sea-greene, and ſhining. The Hebrew name is *Tharſhiſh*: which is alſo the name of the Ocean Sea, *Pſalme* 48. 8. and accordingly the Chaldee nameth it *Crum jamma*, of the *Sea-colour*. The Greeke verſion, and *Revel.* 21. call it the *Chryſolite*. *Aſer* was graven upon this ſtone, who dwelled nere the Sea, with his brethren

Beryll] in Hebrew *Shoham*, in the Greeke verſion, and in the *Rev.* 21. 29. it is called the *Beryll*: ſo the Chaldee here and elſewhere nameth it *Burla*. This was Ioſephs ſtone, on which he was engraved: and on two of theſe ſtones, all the Tribes were written, *verſe* 11. The *Beryll* is of the skie-colour, but wateriſh, and as there are many ſorts of Berylls, ſo have they many colours. This ſtone is ſaid to be *precious*, *Iob* 28. 16. and in Ioſeph, Ioſua, Debora, Gedeon, Iephthe, and Abdon the Iudges of Iſrael, the glorie of the Beryll ſhewed it ſelfe. *Iaſper*] of the Hebrew *Iaſhpeh*, and the Greeke *Iaſpis*: a ſtone of great worth and glorie; of which are many ſorts of ſundrie colours, ſome greene, ſome azure or of aerie colour, called therefore *Aerizuſa*, by *Plinie*, in *booke* 37. *chap.* 8. ſome are party-coloured and ſpotted, like panthers, therefore the Chaldee paraphraſe here calleth it *Pantere*: and the Chaldee on *Song* 5. 14. ſaith *Benjamin was engraved upon Apantor*. This laſt ſtone for the yongeſt Benjamin, is the firſt foundation in the heavenly Ieruſalem, *Revelat.* 21. 19. The glorie of this Iaſper, ſhined in Benjamins Tribe, when the Temple of Solomon was there builded in Ieruſalem, *Deuteronomie* 33. 12. *Ioſua* 18. 11. 28. and in particular perſons, as Ehud, (*Iudg* 3.) Mordecai and Eſter, but chiefly in Paul the Apoſtle, who was of this Tribe, *Roman.* 11. 1. whoſe writings are as a goodly Iaſper, ſhining among the precious ſtones of the Scripture. Here alſo the *Thargum Ieruſalemy* addeth to the ſtones of the fourth row: *Write plainly on them, the names of the three Tribes, Aſer, Ioſeph, and Benjamin.* *ſet*] or, *faſtened within hollow places* (or *ouches*) of gold, as the Hebrew word implyeth: See *verſe* 11.

Verſe 21. *according to*] or, *by their names*, 21
and here the Greeke tranſlation addeth, *according to their generations* (or *birthes*) as was expreſſed in the tenth *verſe*, and is here againe implyed. For in the ſame order that they were graven upon the Berills, were they here ſet and graven upon twelve ſeverall ſtones: as they are here ſet downe in the page following.

Vpon



This order of names is before ſhewed out of the Ieruſalemy Thargum: the ſame is alſo expreſſed by the Chaldee paraphraſt upon *Song* 5. 14. where ſpeaking of the twelve Tribes engraved on twelve precious ſtones, he nameth them thus: 1 *Reuben*, 2 *Symeon*, 3 *Levi*, 4 *Iudah*, 5 *Iſſachar*, 6 *Zabulon*, 7 *Dan*, 8 *Naphtali*, 9 *Gad*, 10 *Aſer*, 11 *Ioſeph*, 12 *Benjamin*: *who were like to the twelve celeſtiall ſignes, bright as lamps, and poliſhed in their works like yvorie, and ſhining like Saphirs.* The ſame order we ſhewed alſo from *Maimony*, to be upon the two Beryls, *verſe* 10. except the tranſplacing of Bilhahs Sonnes.

like the engravings] the Chaldee addeth, *written plainly like the engraving of a ring* (or *ſignet.*)

22 Verſe 22. *at the end*] or, *of equalitie*: See *verſe* 14. The Greeke tranſlateth, *mixed.*

25 Verſe 25. *before it*] or *towards the forepart of it*, or *of him*, that is, the prieſt; for both on the fore-part of the Ephod, and before the prieſt did the Breſtplate hang.

26 Verſe 26 *border*] or, *edge*: Hebr. *lip.*

28 Verſe 28. *bind*] with high knots, or, *they ſhall lift up. above*, &c.] *The curious girdle of the Ephod was bound upon his heart, under the Breſtplate*: ſaith *Maimony*, in the fore-ſaid treatiſe, *Chap.* 9. *Sect.* 11. *looſed*] the Chaldee ſaith, *broken off.* The manner of faſtening is by the Hebrewes deſcribed thus: *There were made on each ſhoulder two rings; one above on the top of the ſhoulder, and another beneath the ſhoulder, above the curious girdle. And they faſtened two wreathings of gold, in the two rings that were above, and they are called chaines. Afterwards, they put the ends of the wreathings of the Breſtplate, into the rings that were above, on the ſhoulders of the Ephod. Then they put the two laces of blew, which were on the edges of the Breſtplate, into the two rings which were above the curious girdle of the Ephod. And they let downe the chaines which were in the rings on the ſhoulders of the Ephod, unto the rings of the Breſtplate which were uppermoſt; that the one might cleave faſt unto the other, and ſo the Breſtplate might not bee looſed from the Ephod Maimony*, treat. of the *Implements of the Sanctuarie, Chap.* 9. *Sect.* 9. 10.

Verſe 29. *upon his heart*] The Greeke tranſlateth *upon* his *breſt*: ſo in *Revel.* 15. 6. *the breſts girded*, meaneth *the hearts.* As before, preſenting them unto God, hee bare them on his ſhoulders, on two ſtones of equall worth and glorie: ſo now, to ſignifie Gods favour in Chriſt towards the Church, they are borne upon his heart, graven on ſundry ſtones, which ſignified the manifold and ſundry graces of the Spirit, wherewith the Saints are glorified here, every one in their meaſure; proceeding all from the love of Chriſt. Wherefore the Church deſiring confirmation in his grace and love, prayeth, *Set mee as a ſignet upon thy* 29

heart, Song 8. 6. *memoriall*] which the graving did ſignifie, as in *Eſay* 49. 15, 16. *I will not forget thee, behold I have graven thee upon the palmes of my hands*, &c.

30 Verſ. 30. *the Vrim and the Thummim*] which is by interpretation, *the Lights and the Perfections*; but what theſe were, is not eaſie to ſay. The Greeke tranſlateth them, *the Manifeſtation and the Truth*. There is no commandement given unto Moſes, for to make them; neither is there any mention of them in *Exod.* 39. where the making of all Aarons ornaments is related: but in *Levit.* 8. 8. it is ſaid of Moſes, *he put in the Breſtplate, the Vrim and the Thummim*. From which, ſome of the Hebrewes (as *R. Menachem* on *Exod.* 28.) doe gather, that they were *not the worke of the artificer, neither had the artificers, nor the Church of Iſrael, in them any worke, or any voluntary offring; but they were a myſterie delivered to Moſes from the mouth of God, or they were the worke of God himſelfe. For Moſes tooke the Vrim and the Thummim, and put them in the Breſtplate, after that he had put upon Aaron, the Ephod and the Breſtplate, Lev.* 8. 7, 8. Some doe thinke, that as thoſe words *Holineſſe to Iehovah*, (in *verſe* 36.) were graven on a plate, and put on Aarons forehead: ſo theſe words *Vrim and Thummim*, were likewiſe graven on a golden plate, and put in the Breſtplate, which was double (*verſe* 16) for ſomething to be put therein. Others thinke, they were no other then the precious ſtones fore-ſpoken of. The uſe of theſe Vrim and Thummim, was to enquire of God, and to receive an anſwer of his will by them; as is ſaid of Eleazar the prieſt, he *ſhall aske counſell for* (Ioſhua,) *after the judgment of Vrim before the* LORD, *Numb.* 27. 21. The manner of asking counſell, is recorded by the Hebrewes to bee thus. *When they inquired, the prieſt ſtood with his face before the Arke; and he that inquired, ſtood behind him, with his face to the backe of the prieſt: and the inquirer ſaid, Shall I goe up? or, Shall I not? And hee asked not with an high voice, nor with the thought of his heart onely, but with a ſubmiſſe voice, as one that prayeth by himſelfe. And forthwith, the holy Ghoſt came upon the Prieſt, and he beheld the Breſtplate, and ſaw therein, by the viſion of propheſie, Goe up, or goe not up; in the letters that ſhewed forth themſelves upon the Breſtplate before his face. Then the Prieſt anſwered him and ſaid, Goe up, or, Goe not up. And they made no inquirie of two things at once: and if they ſo inquired, yet the anſwer was but unto the firſt onely. And they inquired not hereby, for a common man: but either for the King, or for him on whom the affaires of the Congregation lay. Maimony, treat.* of the *Implements of the Sanctuarie, Chap.* 10. *ſect.* 11, 12. Of this, ſee examples which may give light hereunto, in *Numb.* 27. 18. 21. *Iudg.* 1. 1. and 20. 18. 28. 1. *Sam.* 23. 9, 10, 11, 12. and 28. 6. Theſe *Vrim* and *Thummim*, were loſt at the Captivitie of Babylon, and wanted at the peoples returne, *Ezr.* 2. 63. *Neh.* 6. 65. neither doe wee finde, that ever God anſwer by them any more. The Bab. Thalmud, in *Ioma, Chap.* 1. *fol.* 21. ſpeaking of *Hag.* 1. 8. where the Hebrew word *Ecchabda*, (*I will bee glorified*) wanteth the letter *H*, which in numbring ſignifieth *five*, ſaith, *The want of H, ſheweth the want of five things, in the ſecond Temple, which had beene in the firſt, namely,* 1 *The Arke, with the Mercie-ſeat, and Cherubims:* 2 *The fire* (*from heaven*: 3 *The Majeſtie* (*or Divine preſence:*) 4 *The holy Ghoſt*: 5 *and the Vrim and Thummim*. By the *Majeſtie* (*Shecinah,*) they ſeeme to meane the Oracle in the moſt holy place, where God had dwelt betweene the Cherubims; *Pſal.* 80. 2. *Numb.* 7. 89. And by the *holy Ghoſt*, they meane the ſpirit of Propheſie, not onely in the prieſts, but in the Prophets, as the Commentarie on that place of the Thalmud ſaith, *The holy Ghoſt was not in the Prophets, from the ſecond yere of Darius*, &c. that is, after Haggai, Zacharie, and Malachi, which were the laſt Prophets, and in that Kings time, *Hag* 1. 1. *Zach.* 1. 1. So elſwhere in the Thalmud, in *Sanhedrin, Chap.* 1. they teach from their ancient Doctors, that *after the later Prophets, Haggai, Zacharie, and Malachi were dead; the holy Ghoſt went up* (or *departed*) *from Iſrael: howbeit, they had the uſe of a voice* (or *Echo*) from heaven. *R. Menachem* (on *Exod.* 28) ſaith of this Oracle by Vrim and Thummim, that it was one *of the degrees of the holy Ghoſt*, (that

(that is, of the gifts of the holy Ghoſt: *inferiour vnto Prophesie, and ſuperior to the voice* (or *Echo*) Likewiſe *R. Moſes Gerundenſ.* (on *Exod. fol.* 146.) affirmeth, that *betweene the Voice and the Prophesie, were Vrim and Thummim.* Of this *Voice* (or *Echo*) there is no mention in the Scriptures of the Prophets: but the Hebrew Doctors, (which ſay that it was in Iſrael after the Prophets ceaſed,) doe often write of it, and call it *Bath kol*, that is, *the Daughter of a voice*, as it were one voice proceeding out of another, ſuch as wee call an *Echo*; and which ſome thinke was with diſtinct and plaine words. Of old, they had in Iſrael Oracles or anſwers from God, three manner of waies; by *Dreames*, or by *Vrim*, (that is, the Prieſt with Vrim and Thummim, *Numb.* 27.21.) or by *Prophets*, 1. *Sam.* 28.6, 7. When the Lord would by none of theſe anſwer King Saul, then hee ſought to a Witch. The footſteps of theſe three, we finde among the ancient Heathens: as *Homer* in *Iliad.* 1. bringeth in Achilles adviſing the Greekes in the time of a ſore peſtilence, to inquire the cauſe thereof from God, by ſome *Prophet, or a Prieſt, or a Dreamer of dreames.* And as the High-prieſt of Iſrael was adorned in his breſt with *Vrim and Thummim*, tranſlated in Greek, *Manifeſtation and Truth*; ſo among the Egyptians, their high prieſt is reported to have *an ornament about his necke, of a Saphire ſtone, and the ornament was called Aletheia* (that is, *Truth:*) as *Ælianus* writeth in his Greeke *Hiſtorie, booke* 14. After the loſſe of Vrim and Thummim, and Prophets in Iſrael; the godly Iewes held them to the Law of Moſes, as they were commanded by the laſt Prophet, *Mal.* 4. 4. And hereunto *Ieſus Sonne of Syrach*, in *Ecclus.* 33.3. ſeemeth to have reference, ſaying, *The Law is faithfull to him* (that underſtandeth,) *as the aſking of Dola:* that is, as the Oracle of Vrim and Thummim, for *Vrim* is tranſlated into Greeke *Dela*, 1. *Sam.* 28 6. *R. Moſes bar Maiman*, ſaith, *They made in the ſecond Temple Vrim and Thummim*, (whereby hee meaneth the Breſtplate with the precious ſtones;) *to the end they might make up all the* [High-prieſts] *eight ornaments*, (without which hee might not adminiſter,) *although they did not enquire* (of God) *by them. And wherefore did they not inquire by them? Becauſe the holy Ghoſt was not there. And every prieſt, that ſpeaketh not by the holy Ghoſt, and on whom the Diuine-maieſtie reſteth not, they inquire not by him. Maimony*, treat. of the *Implements of the Sanctuarie, Chap.* 10. *Sect.* 10. According to this phraſe, are thoſe ſpeeches to be underſtood, in *Ioh.* 7.39. *The holy Ghoſt was not yet, becauſe Ieſus was not yet glorified*: and in *Act.* 19. 2. *Wee have not ſo much as heard, whether there bee an holy Ghoſt.* Whereby is meant, the gifts of the Spirit, in Propheſie, Tongues, &c. as there followeth in *verſe* 6. *The holy Ghoſt came on them, and they ſpake with Tongues, and prophesied:* which gifts being before ceaſed, were reſtored by the Goſpell; an evident proofe that the Chriſt was come, *Ioel* 2. 28. 32. *Act.* 2. 4. 17. 18. And in Chriſt, this myſterie of *Vrim and Thummim* was fulfilled: for in the heart of him our great High-prieſt, were the gifts of the holy Ghoſt without meaſure, 3. 34. unto all Light and Manifeſtation of the Truth, with all Perfection and integritie, *Ioh.* 1. 4. 9. 17. and 3 12. 13. and 18. 37. *Coloſ.* 2. 3. whereby *the light of the knowledge of the glorie of God, in the face of Ieſus Chriſt*, is come unto us; by whom *the Spirit of Truth* is ſent into us, to dwell with us, and to abide with us for ever, *Ioh.* 14. 16, 17. who alſo hath given us to put on *the Breſtplate of Faith and Love*, 1. *Theſ.* 5. 8.

Verſe 31 *the Robe*] in Hebrew *Megnil*; in Greeke *Hupoduten*, that is, an *Vnderclothing*; it was a long garment, worne next under the Ephod. The Hebrew ſay, *Vpon the Robe, was the Ephod and the Breſtplate; and he girded with the curious girdle of the Ephod, upon the Robe, under the Breſtplate: and therefore it is called the Robe of the Ephod, becauſe he girded it with the Ephod. Maimony* in *Implements of the Sanct. Chap.* 10. *Sect.* 3. See alſo *Exodus* 29. 5. and *Leuit.* 8. 7. *of the Ephod*] the Greeke here tranſlateth it *Podérée*, that is, *of the garment-downe-to-the-foot*: So in *Revel.* 1. 13. Chriſt appeareth *clothed with a garment downe to the foot*, (in the Greeke there, *Podéree*:) to ſhew himſelfe, as High Prieſt for the Church. 31

32 Verſe 32. *an hole*] called in Hebrew *a mouth*. *top*] Hebr. *head*. *a binding*] or *welt*; called in Hebrew *a lip*. *woven worke*] Hebr. *the worke of the weaver*. *Joſephus* (in his 3. *booke of Antiquities*, Chap. 8.) ſaith, *This coat was not of two peeces, but woven in one, without ſeames on ſhoulders or ſides*. *Maimony* (in treat. of the *Implements of the Sanctuarie*, *Chap.* 9. *Sect.* 3.) ſaith: *The Robe was all of blew; and the threds thereof were twelve times double: and the hole thereof was woven at the beginning of the weaving. And it had no ſleeves, but was divided into two skirts, from the end of the necke unto beneath, after the manner of all Robes: and was not joyned together, but about all the necke onely.* The Goſpell noteth of Chriſt, how in the daies of his fleſh, he wore *a coat without ſeame, woven from the top throughout*, *Ioh.* 19. 23. Though that were not a prieſtly garment: yet was it myſticall.

33 Verſe 33. *Pomgranats*] that is, ſimilitudes of them; ſo the Greeke tranſlateth, *as it were Pomgranats of the flouriſhing pomegranat-tree*. *ſcarlet*] *every ſort of theſe three* (ſayth Maimony,) *being twiſted of eight threds, as it is written, upon the skirts of it twiſted* (*Exodus* 39. 24.) *So the threds of theſe skirts were in all, foure and twentie. And he made them like pomgranats, which open not their mouth; and hung them on the Robe.* *Maimony* treat. of the *Implements of the Sanct. Chap.* 9. *Sect.* 4. *Whereſoever this word* TVVISTED *is uſed alone*, (as it is in *Exodus* 39. 24.) *it muſt be eight double threds. Ibid. Chap.* 8. *Sect.* 14. The Greeke verſion, both here and in *Exodus* 39. 24. addeth the fourth ſtuffe, *and of fine linnen twined*: but the Hebrew wanteth this, as alſo the Chaldee. *bells*] in number *threeſcore and twelve*, (as *Maimony* ſheweth in the foreſaid treatiſe, *Chap.* 9. *Sect.* 4.) *and they were hanged* 36. *on the one skirt, and* 36. *on the other*. And in theſe 72 bells, *were* 72. *clappers, all of gold: and the bell together with the clapper in it, is that which is called* (in Hebrew) *Pagnamon*, (a Bell) ſaith *Maimony ibidem*.

35 Verſe 35. *to miniſter*] in the ſame: or, *when he miniſtreth*. *ſound*] or, *voice*: that is, the ſound of his bells. Whereby was ſignified the voice of Chriſt, which is heard of God, in his prayer and mediation: and heard of the people, in his teaching and inſtruction, *Heb.* 5. 7. and 7. 25. *Deut.* 33. 10. *Eſay* 58. 1. *Mat.* 12. 18. Therefore theſe *Bells* were of *gold*, to ſignifie the puritie and preciouſneſſe of the words of Chriſt; accompanied with *Pomgranats*, to ſignifie the fruits and comfortable effects of Chriſts both mediation and doctrine. For *Pomgranats*, were of the fruits of the holy Land, *Deut.* 8. 8. and they with the wine that is in them, ſignified the fruits and graces of the Saints, *Song* 4. 3. 13. and 8. 2. Therefore many ſuch were alſo in Solomons Temple, 2 *Chron.* 3. 16. and 4. 13. And the care that this Robe ſhould not bee rent (*verſe* 32.) ſignified the unitie of the doctrine and faith of Chriſt, which ſhould be among his people without rents or ſchiſmes, 1. *Cor.* 1. 10, 13 1. *Tim.* 1. 3. *goeth in*, &c.] that is, publikely adminiſtreth, as this phraſe ſignifieth, *Numb.* 27 17. 1. *Chron.* 27. 1. *Act.* 1. 21. *that he dye not*] or, *and he ſhall not dye*.

Verſe 36. *Plate*] the Hebrew *Tſits*, properly ſignifieth a *floure*; the Greek, *Petalon*, *a leafe*: becauſe it appeared faire and glorious: after, it is called, *the Plate of the holy Crowne*, *Exodus* 39. 30. It was *a long plate of gold, two fingers broad, and reached from one eare* (of the prieſt) *to another*, ſaith *Maimony*, in *Implements of the Sanctuarie*, *Chap.* 9. *Sect.* 1. 36

HOLYNES TO IEHOVAH] that is, theſe words ſhalbe graven upon it: in Hebrew, KODESH LA IEHOVAH: which we may Engliſh, *Holineſſe to Jehovah*, or, *The holyneſſe of Iehovah*: and ſo the Greeke tranſlateth it *Hagiaſma Kuriou*, *The holineſſe* (or *ſanctification of the Lord*. Theſe words might be written (as the Hebrews ſay,) *either in one line, or in two*; and *the letters* were ſo graven, as that they *ſtood out* (above the reſt of the plate, and were not cut inward) *Maimony ibidem*.

Verſe. 38. *beare*] or, *take away* the iniquitie. This openeth the myſterie of this floure; how it figured the mediation of Chriſt, who by his holineſſe which hee had of the Godhead, tooke away the ſinnes of his people, which they commit in their moſt holy and religious actions, *Ioh.* 1. 19. 2. *Cor.* 5. 10. 38

5. 19. 1. *Ioh.* 2. 1, 2. *for favourable acceptation*] that is, for a ſigne that the people are made acceptable unto God, by the holineſſe of Iehovah himſelfe, which through the mediation of this high prieſt, is imputed unto them, *Epheſ.* 1. 6. 2. *Cor.* 5. 19. And this was graved as a ſignet, and put on the forehead of the prieſt, that it might be a viſible and perpetuall token of Gods gracious acceptation, to be ſeene and read of all the people, to their comfort; as alſo *before the Lord*, who reſpecteth his, in the face of Chriſt.

39 Verſ. 39 *coat*] the Greeke tranſlateth *coats*: for whether it were the high prieſt, or the inferiour prieſts, their coats were all of one ſtuff, and *woven* with like worke, *Exodus* 39. 27. and *Maimony*, in the foreſaid treat. *Chap.* 8. *Sect.* 16. where he ſheweth alſo, that theſe coats had ſleeves woven of the ſame, and ſowen unto the bodies of the coats; which were long, reaching downe to the heeles: and the ſleeves for length and wideneſſe fit for the armes. They figured the garments of juſtice, wherewith Chriſt and his children are arayed, *Pſal.* 132. 9. *Revel.* 19. 8. *Miter*] in Hebrew *Mitſnepheth*, which ſignifieth *a thing wrapped about* the head. Such as the Tuſſe which at this day is worne in the Eaſterne Countries. By the Hebrew records, the high prieſts Miter, and the inferiour prieſts *Bonnets*, were all of one ſtuffe and ſize; and differed onely in the manner of wrapping about the head; the Miter being wound more flat, and the Bonnets more round and high crowned. *The Miter of the high prieſt, or of the inferiour prieſts, was ſixteene cubits* (that is, 24. foot) *long*, ſayth *Maimony*, in *Implements of the Sanctuarie*, *Chap.* 8. *Sect.* 2. 19. It was an ornament for Prieſts and for Kings, *Ezek.* 21. 26. and ſignified both the power and authoritie which they had for their office under God, *Zach.* 3. 5. and their pure adminiſtration thereof in juſtice and judgement, as Iob ſaid, *My iudgment was as a Robe and a Miter*, *Iob.* 29. 14. So Chriſt our High prieſt, appearing in a prieſtly Garment-downe-to-the foot, had alſo *his head* (that is, the attire of his head) *and his haires, white as wooll*, and *as Snow*, *Revel.* 1. 13, 14. as in *Song* 5. 11. his *head* is of *fine gold*; as was the plate on the high-prieſts forehead, and as a King with his crowne. Among the Heathen Romanes, their chiefe prieſts were called *Flamines*; of the attire of their heads, as being *Pileamines*, without which, *it was unlawfull* for them to goe out of doores. *Pomp. Lætus de Rom. ſacerd.* tit. *de Flaminib.* and *Plutarch*, in *Numa*. Among the Arabians alſo, their high prieſts were clad with linnen garments, and Miters; *Alexand ab Alexandr. lib.* 2. *cap.* 8.

Girdle] in Hebrew *Abnet*: it was made of *fine linnen*, and *of blew, and purple, and ſcarlet*, *Exodus* 39. 29. The Hebrew Doctors write, *it was about three fingers broad, and two and thirtie Cubits long: they wound it about, and turned it one fold upon another The High prieſt Girdle, was in making like to the other prieſts.* It was to gird the coat with, which was under the Robe, *Levit.* 8. 7. and *Maimony*, treat. of the *Implements of the Sanctuarie*, *Chap.* 8. *Sect.* 2. 19. and *Chap.* 10. *Sect.* 1. *Ioſephus* (in his 3. *booke* of *Antiquities*, *Chap.* 8.) ſayth, *The coat was girt with a girdle foure fingers broad, but empty within; and woven ſo as it was like a ſerpents ſkin, pictured with flowers, red, purple, blew, and of fine linnen; the woofe was onely fine linnen; which being wound and tyed once or twiſe about the breſt, hung downe to the ankles, ſo long as he did not miniſter; but when he miniſtred, leſt it ſhould hinder him, he caſt it upon his left ſhoulder.* This muſt bee underſtood of the inferiour prieſts girdles; for the high prieſt could not ſo doe, by reaſon of his garments above it. Theſe girdles ſignified the truth, conſtancie, and expedition of Chriſt in his miniſtration; and ſo of all Chriſtians, *Ephe.* 6. 14. *Eſay* 22. 21. *Luke* 12. 35. See the notes on *Exodus* 12. 11. *embroidever*] or, *weaver with tinſel worke*: See *Exodus* 26. 1. 36. The embroiderie or cunning workmanſhip, was in the weaving: for *of all the Prieſts garments, none was made of needle worke, but of woven worke, as it is written* (in *Exodus* 39. 22. 27. THE VVORK OF THE WEAVER. ſaith *Maimony*, in *Implements of the Sanctuarie*, *Chap.* 8. *Sect.* 19.

40 Verſe 40. *Coats*] of fine-linnen, ſuch as the high Prieſt had *Exodus* 39. 27. ſo for the girdles, and bonnets, they were of the ſame ſtuffe and workmanſhip that the high Prieſts: as is before noted. And figured the garments of Chriſts children, made white in his blood, wherein the ſerve God day and night in his Temple, *Revel.* 7. 14, 15. and 19 8. Among the Heathens alſo, they that ſacrificed to their Gods, were clad in *white rayment*, *Valer. Max.* b. 1. c. 1. *Bonnets*] of linnen cloth, wrapped about their heads, much like the high Prieſts Miter. See the notes on *verſe* 39. So we Chriſtians are to put on our heads, *the hope of ſalvation for an helmet*, and under it for to reioyce, 1. *Theſ.* 5. 8. *Rom.* 5. 2. for the tire upon the head, is oppoſed unto mourning, *Ezek.* 24. 17. 23.

41 Verſe 41. *anoynt*] with the holy oile, made at Gods direction: ſee *Exodus* 30. 23. 30. and 29. 7. *fill their hand*] that is, conſecrate and dedicate them unto the miniſterie. This was by putting the fleſh of the ſacrifice, with bread, &c. into their hand; whereof ſee *Exodus* 29. 9. 23, 24. The Greek, keepeth the Hebrew phraſe: but the Chaldee tranſlateth, *thou ſhalt offer their offrings.*

42 Verſe 42. *breeches*] alike for the High Prieſt, and for the other, of the ſame matter and forme. *naked fleſh*] that is, the ſecret and ſhamefull parts, called in the Hebrew *the fleſh of nakedneſſe*, (or *of ſhame*; becauſe of thoſe parts we are moſt aſhamed when we are naked. The Greeke tranſlateth, *the ſhame of their bodie.* So each of theſe words, is uſed for our ſhamefull parts; *fleſh*, in *Gen.* 17. 11. *Ezek.* 23. 20. *nakedneſſe*, in *Gen.* 9. 22 23. *Lev.* 18. 7. which are here commanded to be covered with *linnen*, which ſignified *righteouſneſſe* *Revel.* 19. 8. even the righteouſneſſe which is of God by faith, whereby our ſinne (which is our ſhame, *Rom.* 6. 21.) is covered, *Rom.* 4. 6, 7. And as all theſe garments are given of God to Aaron and his Sonnes: ſo he it was that clothed our firſt parents after their nakedneſſe, *Gen.* 3. 21. and he hath ſpred his skirts over us, and covered our filthineſſe, when we were naked and bare, *Ezek.* 16. 7, 8. and counſelleth all, to buy of him white rayment, that they may be clothed, and their filthy nakedneſſe appeare not, *Revel.* 3. 18. even to put on the Lord Ieſus Chriſt, and to make no proviſion for the fleſh, to fulfill the luſts thereof, *Rom.* 13. 14 *the thighes*] *from above the navell, a little off from the heart, unto the end of the thigh*; ſaith *Maimony*, in *Implement of the Sanctuarie, chap.* 8. *ſect.* 18. Though theſe parts were covered by the former garments, yet leſt by wind, or any other accident, they ſhould haply bee diſcovered, God (for more reverence of his Majeſtie, and regard of ſeemlineſſe and honeſtie,) appointeth this cloſe covering, which (as *Maimony* expreſſeth) were tyed with ſtrings, and made cloſe like a purſe. Thus God gave more abundant honour, to that part which lacked; and our uncomely parts, have more abundant comelineſſe, as Paul ſaith, 1. *Cor.* 12. 23, 24.

Verſe 43. *beare not iniquitie*] that is, beare 43
not puniſhment for this iniquitie, and die. The Greek tranſlateth, *and they ſhall not bring ſinne upon themſelves, that they die not.* For God is *of purer eyes, then to behold evill*, *Hab.* 1. 13. and he that had not on his *wedding garment*, was bound hand and foot, and caſt into utter darkneſſe, *Mat.* 22. 12, 13. Bleſſed, therefore is he that watcheth and keepeth his garments; leſt he walke naked, and his ſhame be ſeene, *Revel.* 16. 15. This caution is not for the *breeches* only, but for all the garments; as the Hebrew Doctors haue gathered thus; *The high Prieſt that miniſtreth with leſſe then theſe eight garments, or the inferiour Prieſt that miniſtreth with leſſe then theſe foure garments, his ſervice is unlawfull, and he is guilty of death by the hand of God*; *even as a ſtranger that miniſtreth, as it is written*, (in *Exod.* 29. 9. (AND THOV SHALT GIRD THEM WITH GIRDLES, &c. AND THE PRIESTHOOD SHALL BE THEIRS: *when their garments are upon them, their Prieſthood is upon them: if their garments be not upon them, their prieſthood is not upon them, but loe they are as ſtrangers; and it is written (in Numb.* 1. 51. THE STRANGER THAT COMMETH NIGH, SHALL BE PVT TO DEATH. *As he that wanteth his garments, is guiltie of death, and his ſervice unlawfull: ſo is he that hath no garments. As*

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be that puts on two coats, or two girdles. Or, *the common priest that puts on the high priests garments, and serveth; loe he polluteth the service, and is guilty of death by the hand of* (the God of) *heaven.* *Maimony*, in treat. of the *Implements of the Sanctuarie*, *Chap.* 10. *sect.* 4, 5.

CHAPTER XXIX.

1 *The things which Moses was to get readie, for the consecrating of the Priests unto their office.* 4 *To wash their bodies.* 5 *The order how to put on the high priests garments,* 7 *and to anoint him.* 8 *The araying of the other priests.* 10 *The manner how to sacrifice the Bullocke, which was for a sin-offring;* 15 *and the first Ramme which was for a Burnt-offring;* 19 *And the second Ram which was for consecration of the Priests,* 20 *that the blood thereof, should be put on their eares, hands, and feet.* 21 *With that blood and with oile, they and their garments should be sprinkled.* 26 *The manner how to wave the brest of that sacrifice, and to heave up the shoulder thereof in the Priests hands.* 30 *Seven daies, the time of consecration.* 32. *The Priest must eate the Ram wherewith they should be consecrated.* 36 *Of purifying the Altar seven dayes.* 38 *Of the two Lambs, which should be for a daily burnt-offring in Israel continually,* 40 *with their meate and drinke-offrings.* 43 *God promiseth to sanctifie his Tabernacle and people, and to dwell among them.*

1 AND this *is* the thing that thou shalt doe unto them; to sanctifie them, to minister-in-the-Priests-office unto me: Take one Bullock, a yongling of the Herd; and Two
2 Rammes perfect. And unleavened bread, and cakes unleavened, tempered with oile; and wafers vnleavened anointed with oile: *of* wheaten flowr
3 shalt thou make them. And thou shalt put them into one basket, and shalt bring them neare, in the basket: and the bullocke, and the two Rams.
4 And Aaron and his Sons thou shalt bring neare, unto the doore of the Tent of the congregation: and shalt wash them with water. And thou
5 shalt take the garments, and shalt clad Aaron with the Coat, and with the Robe of the Ephod, and with the Ephod, and with the Brestplate: and shalt fitly gird him, with the curious
6 girdle of the Ephod. And thou shalt put the Miter upon his head: and shall fasten the Crowne of holinesse, upon the Miter. And thou
7 shalt take the anointing oile, & poure *it* upon his head: and anoint him.
8 And thou shalt bring neare his Sons;
9 and clad them with Coats. And thou shalt gird them with Girdles, (Aaron and his sons,) and shalt binde the bonnets on them, and the priesthood shall be theirs, for an eternall statute: and thou shalt fill the hand of Aaron, and the hand of his Sons.
10 And thou shalt bring neare the bullocke before the Tent of the congregation: and Aaron and his Sons shal impose their hands, upon the head
11 of the bullocke. And thou shalt kill the bullocke before Iehovah: *at* the doore of the Tent of the congregation.
12 And thou shalt take of the blood of the bullocke, and put upon the hornes of the Altar with thy finger: and shalt poure all the blood at the bottome of the Altar.
13 And thou shalt take all the fat, that covereth the inwards, and the caule, *that is* above the liver: and the two kidneyes,

kidneys; and the fat, which *is* upon them: and shalt burne *them* upon the
14 Altar. And the flesh of the bullocke, and his skin, and his doung; shalt thou burne with fire, without
15 the campe: it *is* a Sin (*offring.*) And thou shalt take the one Ramme: and Aaron and his Sonnes shall impose their hands upon the head of the
16 Ramme. And thou shalt kill the Ram: and shalt take his blood, and sprinkle upon the altar round about.
17 And thou shalt cut the Ram into his peeces: and shalt wash his inwards, and his legges, and put *them* unto his
18 peeces, and unto his head. And thou shalt burne all the Ramm upon the altar; it *is* a Burnt-offring unto Iehovah: it *is* a savour of rest, a Fire-
19 *offring* unto Iehovah. And thou shalt take the other Ramme, and Aaron and his sonnes shall impose their hands upon the head of the Ramme.
20 And thou shalt kill the Ramme, and take of his blood and put upon the tip of the *right* eare of Aaron, and upon the tip of the right eare of his Sons, and upon the thumbe of their right hand, and upon the great-toe of their right foot: and shalt sprinkle the blood upon the Altar, round
21 about. And thou shalt take of the blood which is upon the altar, and of the anointing oile; and shalt sprinkle upon Aaron, and upon his garments, and upon his Sonnes, and upon the garments of his Sonnes, with him: and he shal be sanctified, and his garments, and his sonnes, and his Sons
22 garments with him. And thou shalt take of the Ram, the fat and the rump, and the fat that covereth the inwards, and the caule *above* the liver, and the two kidneys, and the fat which *is* upon them; and the right shoulder: for it *is* a ramme of filling *the hand.* And one loafe of bread, 23
and one cake of oile bread, and one wafer: out of the basket of unleavened *cakes,* which *is* before Iehovah.
And thou shalt put all on the palms- 24
of-the-hands of Aaron, and on the palmes-of-the-hands of his Sonnes: and thou shalt wave them *for* a wave-*offring*, before Iehovah. And thou 25
shalt receive them from their hand, and shalt burne *them* upon the Altar, for a Burnt-offring: for a savour of rest, before Iehovah; it *is* a Fire-*offring* unto Iehovah. And thou 26
shalt take the brest of the ram of the filling *of the hand*, which *is* for Aarō, and wave it, *for* a wave *offring* before Iehovah: and it shall be thy part.
And thou shalt sanctifie the brest of 27
the wave-offring, and the shoulder of the heave-offring, which is waved, and which is heaved-up, of the ram of the filling *of the hand*; of *that* which *is* for Aaron, and of *that* which *is* for his Sonnes. And it shall be Aarons 28
and his Sonnes, by a statute *for* ever, from the sonnes of Israel; for it *is* an heave-offring: & it shal be an heave-offring from the sonnes of Israel, of the sacrifices of their peace-offrings; *even* their heave-offring unto Iehovah. And the garments of holi- 29
nesse, which are Aarons, shall be his sonnes after him, to bee anointed in them,

them, and to fill their hand in them.
30 Seven daies, shall he *that is* Priest in his stead, of his sonnes, bee clad in them: when he shall come into the Tent of the Congregation, to minister in the Holy *Place*.
31 And thou shalt take the Ram of the filling *of the hand*: and shalt seeth his flesh, in
32 the holy place. And Aaron and his Sonnes, shall eat the flesh of the Ram; and the bread which *is* in the basket *at* the doore of the Tent of
33 the Congregation. And they shall eate those *things*, with the which atonement-was-made; to fill their hand, to sanctifie them: and a stranger shall not eate (*of them*,) because they *are* holy.
34 And if there remain of the flesh of the filling *of the hand*, and of the bread unto the morning: then thou shalt burne the remainder with fire, it shall not be eaten, because
35 it *is* holy. And thou shalt doe unto Aaron and to his Sons, thus, according to all which I have commanded thee: seven daies shalt thou fill
36 their hand. And thou shalt make *ready* for *every* day a bullocke *for* a sin-*offring*, for attonements: and thou shalt purifie the altar, when thou makest atonement for it; and thou shalt anoint it, to sanctifie it.
37 Seven daies thou shalt make atonement for the altar, and sanctifie it: and the altar shall be Holy of holies; whatsoever toucheth the altar, shall be holy.

38 And this *is that* which thou shalt make *ready*, upon the altar: two lambs of the first yere, *day* by day continually.
39 The one lambe, thou shalt make *ready* in the morning: and the other lamb thou shalt make *ready* betweene the two-evenings.
40 And a tenth-deale of floure, mingled with the fourth part of an Hin of beaten oile; and *for* a drink-offring, the fourth part of an Hin of wine, for the one lambe.
41 And the other lambe, thou shalt make *ready* betweene the two evenings: according to the meat-offring of the morning, and according to the drink-offring thereof, shalt thou make for it, for a savour of rest, a Fire-*offring* unto Iehovah.
42 (*This shall be*) a continuall burnt-offring throughout your generations, *at* the doore of the Tent of the congregation, before Iehovah: where I will meet with you, to speake unto
43 thee there. And I will meet there, with the Sons of Israel: and he shall
44 be sanctified by my glorie. And I will sanctifie the Tent of the congregation, and the altar: and Aaron and his Sons I will sanctifie, to minister-in-the-priests-office unto me.
45 And I will dwell amongst the sonnes of Israel, and wil be for a God unto them.
46 And they shall know that I *am* Iehovah their God, that brought them forth, out of the Land of Egypt, that I may dwell amongst them: I Iehovah their God.

Annotations.

1 THE *thing*] Hebrew, *the word*: the Greeke ſaith, *theſe things*. God having choſen Aaron and his ſeed, to bee Prieſts unto him; entreth them into their office, by many rites; as Waſhing, Clothing, Anointing, Sprinkling, and Offring of ſacrifices for their conſecration. *bullocke*] in Hebrew *Par*: which is greater then a calfe, but not ſo great as an oxe. The Hebrew Doctors thus diſtinguiſh them: *Whereſoever it is ſaid, (gregel) a calfe, that is, a yong one of the firſt yere: but (par) a bullocke, is a yong one of the ſecond yeare. Maimony*, treat. of *Sacrificers, Chap.* 1. *Sect.* 14. *yongling of the herd*] or, *yong oxe*: Hebrew *ſon of the oxe* (or *of the herd.*) The Greeke ſaith, *of the oxen.* See the fulfilling of this precept, in *Levit.* 8. *rammes*] theſe were alſo of the ſecond yeare; as *lambes* were of the firſt. *perfect*] that is, without blemiſh, want, ſuperfluitie, or deformitie. See the notes on *Exodus* 12. 5. Theſe ſacrifices figured *Chriſt*, who was *without blemiſh, without ſpot*, 1. *Pet.* 1. 19.

2 Verſe 2. *unleavened*] which ſignified, ſinceritie and incorruption. See *Exodus* 12. 8. 15. *oile*] which ſignified the graces of Gods Spirit, 1. *Iob.* 2. 27. See the notes on *Exodus* 30. 25. *flowre*] the beſt part of the principall graine, called ſomtime *the fat of wheat*, *Deut.* 32. 14. with ſuch God ſpiritually feedeth his Church, *Pſalme* 81. 17. and 147. 14. Such bread ſignified Chriſt alſo, whom the Father giveth us to feed upon, *Iob.* 6. 32. 33.

4 Verſe 4. *the Tent*] the whole Tabernacle or Habitation of God is ſo called, of one principall part thereof, *Exodus* 26. called the *Tent of Congregation*, or *of meeting*; becauſe there the people aſſembled, and there God *met* with them; as after in *verſe* 43. Here the Prieſts were to be preſented before God, and before the people, who were alſo there gathered together, *Levit.* 8. 3. So the miniſters of Chriſt, were ordeined in the Churches, *Act.* 14. 23. and 6. 5. 6. *water*] out of the ſanctified Laver, *Exodus* 30. 18, 19. for it was made and anointed, and ſet in the Lords Court, before the prieſts were conſecrated, *Exodus* 40. 7. 11, 12. *Levit.* 8. 6. This ſignified the waſhing from ſinne, which is the firſt part of purification, by the blood of Chriſt, whereof they that come nere unto God for to ſerve him acceptably, muſt be partakers, *Pſalme* 51. 9. *Eſay* 1. 16. *Rev.* 1. 5. *Heb.* 9. 13, 14. and 10. 22.

Verſe 5. *clad*] or, *put upon Aaron*: figuring the next worke of Gods grace, after the waſhing away and forgiueneſſe of ſinne; to impart the gifts of righteouſneſſe and ſalvation, *Pſalme* 132. 9. 16. The order of clothing, as appeareth by the Scripture, in *Levit.* 8. and is diſtinctly recorded by the Hebrew Doctors, was thus: *He put on the breeches firſt, and girded them higher then the navel, above his laynes. After that, he put on the coat; and then he girded the girdle, wrapping it about his breſt. After the girdle, he put on the Robe, and over the Robe, the Ephod and Breſtplate: and girded him with the curious girdle of the Ephod, over the robe, and under the Breſtplate. Afterward, he wrapped the Miter about his head, and faſtened the golden plate thereupon. Maimony*, treat. of the *Implements of the Sanctuarie, Chap.* 10 *Sect.* 1. &c. Theſe rites which Iſrael learned of God, were after corruptly imitated by the Gentiles; whoſe prieſts were waſhed before their conſecration, continued in the preparation to their prieſthood, ten daies without eating fleſh or drinking wine: were arrayed with twelve robes (as Aaron was with eight,) and thoſe of byſſe (or fine linnen) painted or embroidered with divers colours, beſides daily ſacrificing, ſolemne feaſting, and the like: as *L. Apuleius* ſheweth in *Aſin. aur. lib.* 11. *fitly gird*] here the Hebrew is *Aphad*: from whence the name of the *Ephod* is derived, and ſo named (as here appeareth) of being aptly girded unto him. And ſo the Greeke and Chaldee verſions here expound it. The girding is obſerved by *Maimony*, to bee about the breſt, not the loines: and whereas in *Ezekiel* 44. 18. it is ſaid, *they ſhall not gird themſelves in the ſweating* (place:) there *Ionathan* the ancient Chaldee paraphraſt expoundeth 5

poundeth it, *not upon their loines, but upon their heart.* And this manner of girding, the Holy Ghoſt obſerveth in our High Prieſt Chriſt, who appeared *girded about the paps with a golden girdle*, *Revel.* 1. 13. As all girding ſignifieth a ready preparation and ſtrengthning unto any ſervice, *Luk.* 12. 35. *Eſay* 5. 27. *Act.* 12. 8. ſo this is in ſpeciall, for the heart of the Prieſts, to bee girded with *Truth*, as Paul expoundeth it, *Ephe.* 6. 14. So Chriſts miniſters are likened to *Angels comming out of the Temple, clothed in pure and white linnen, and girded about the breſts, with golden Girdles*, *Revel.* 15. 6.

6 Verſe 6. *faſten*] or, *put*: Hebrew, *giue*. See the notes on *Exodus* 28. 15. *Crowne of holineſſe*] that is, *holy Crowne*, or *Diademe*: meaning the golden Plate fore-ſpoken of, *Exodus* 28. 36. and 39. 30. *Levit.* 8. 9. called here *Nezer*, that is, a *Separation*, becauſe it was a ſigne of ſeparation and exemption from other men. Therefore the Diademe of Kings was called *Nezer*, 2. *Sam.* 1. 10. *Pſalme* 89. 40. and here it is the ornament of the High Prieſt, to denote his dignitie. So the Greeke calleth it *Petalon to Hagiaſma*; as the *Plate* was before named, in *Exodus* 28. 36.

7 Verſe 7. *anointing oile*] the making hereof, is after ſhewed, *Exodus* 30. 23. &c.

anoint] this third thing, ſignified the communication of the graces of Gods Spirit, 1. *Ioh.* 2. 27. as it is ſayd, *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me*, &c. *Eſay* 61. 1. And this for to cauſe the odour of his adminiſtration to ſpread abroad unto the comfort of the Church, dwelling together in loue and unitie, *Pſalme* 133. 2, 2. *Cor.* 2. 14, 15, 16. *Anoint*, is in Hebrew *Maſhach*; whereupon the high Prieſt and King that was anointed, was called *Maſhiach* or *Meſſias*, *Levit* 4. 3. 1. *Sam.* 12. 3. 5. which *Meſſias*, is in Greeke *Chriſt*, and is the name of the Sonne of God, our Saviour, *Dan.* 9. 25. *Joh.* 1. 41.

9 Verſe 9. *fill the hand*] namely, with parts of the ſacrifices, which after they were waved in the prieſts hand, were burnt on the altar, *verſe* 23, 24, 25. This is uſually called *conſecration*: the Greeke calleth it *perfecting*; becauſe hereby the prieſt was fully and perfectly authorized to doe the prieſts office. And this word Paul uſeth in Greeke, writing of the Prieſthood of *the Sonne* (of God) *who is perfected* (or *conſecrated*) *for ever*, *Heb.* 7 28. By this manner of calling, God ſhewed that none might take in hand to miniſter before him, unleſſe the things were firſt put into his hand, for a ſigne of his calling from God, *Joh.* 3. 27. *Heb.* 5. 4, 5. But in Ieroboams prieſts it was otherwiſe, when *whoſoever would, he filled his hand, and became a prieſt of the high places*, 1. *King.* 13. 33.

Verſe 10. *the bullocke*] which was to be 10
a *ſinne offring* for the Prieſt, *verſe* 14. So all ſacrifices which the high prieſt offred for his ſinnes, were *bullockes*; which were not ſo, for other ordinary men, *Levit.* 4. 3. 23. 28. *impoſe their hands*] with making confeſſion of their ſinnes, *Levit.* 5. 5, 6. and 16. 21. by which rite, they disburdened themſelves of their ſinnes, and laid them on the head of the ſacrifice to bee killed: which was a figure of Chriſt, killed for our ſinnes, upon whom the Lord *layd the iniquitie of us all*, *Eſay* 53. 6, 7, 8. This impoſition of hands was to bee done by every man that brought a ſacrifice for his ſinnes, *Levit.* 4 24. 29. the manner whereof the Iewes have recorded thus: *There is no impoſing of hands, but in the Courtyard: if hee lay on hands without, hee muſt lay them on againe within. None may impoſe hands, but a cleane perſon. In the place where hands are impoſed, there they kill the beaſt, immediately after the impoſition. He that impoſeth muſt doe it with all his might, with both his hands upon the beaſts head, not upon the necke or ſides: and there may be nothing betweene his hands and the beaſt. If the ſacrifice bee of the moſt holy things, it ſtandeth on the North ſide, (as Lev.* 1. 11.) *with the face to the Weſt: the impoſer ſtandeth Eaſtward, with his face to the Weſt, and layeth his two hands betweene the two hornes, and confeſſeth his ſin over the ſin offring, and treſpaſſe over the treſpaſſe offring*, &c. *and ſaith, I have ſinned, I have committed iniquitie, I have treſpaſſed,*

and done thus and thus; and doe returne by repentance before thee, and with this, I make atonement. *Maimony*, in treat. of the *Offring of Sacrifices, Chap.* 3. *Sect.* 11, &c.

11 Verse 11. *thou ſhalt kill*] Moſes now at firſt did extraordinarily by Gods appointment thoſe things which were peculiar to the prieſts office afterward: ſo conſecrating and inſtructing them, from time to come.

12 Verse 12. *the altar*] which was moſt holy, and ſanctified the ſacrifice *verſe* 37. *Mat.* 23. 19. which altar alſo ſignified Chriſt, who ſanctified himſelfe for his Church, *Ioh.* 17. 19. and through *the eternall Spirit*, offred himſelfe without ſpot unto God, *Heb.* 9. 14. ſo by the Godhead, the death of Chriſt was ſanctified, and ſufficient to cleanſe all iniquitie. This firſt ſinne-offring differed from the reſt that ordinarily followed: for every ſuch offring of the prieſt for ſinne, the blood of it was caried into the Tabernacle, and put upon the hornes of the golden altar of incenſe, *Levit.* 4. 3. 7. whereas this was not ſo, but onely put upon the hornes of the brazen altar of burnt-offring, which ſtood in the court-yard. For the end of this firſt oblation, was to make atonement for the Altar it ſelfe, and to ſanctifie it, that it might bee fit afterward to ſanctifie the ſacrifices of the people, which ſhould bee offred upon it; as appeareth after in *verſe.* 36, 37. and more plainly in *Ezekiel* 43. 25, 26, 27. Alſo this firſt offring, was uſed herein, like the offring of the common ruler, and private perſon, for the blood for their ſinne, was put on the hornes of the brazen altar onely, *Levit.* 4. 25. 30. becauſe Aaron and his Sonnes, were not yet full prieſts, till the ſeven daies of their conſecration were ended, *Levit.* 8. 33, 34. &c. *finger*] This rite of putting blood *with the finger*, upon the *hornes* of the altar, was for all ſinne offrings, *Levit.* 4. 6, 7. 17, 18, 25. 30. and not for any other kind of ſacrifice. And teacheth us the efficacie of Chriſts blood, for the purging of our ſinnes, when it is ſo particularly preſented unto God, and applied by his Spirit, (as the *finger* of God, *Luk.* 11. 20. is expounded to bee the *Spirit* of God, *Mat.* 12. 28.) *Heb.* 9. 12, 13, 14. The outward rite was performed thus: When the prieſt tooke the blood in a baſon, he brought it to the altar, and dipped the fore-finger of his right hand in the blood; and ſtriked it on one horne of the altar, and wiping his finger on the lip of the baſon, (for no blood might remaine upon it,) hee dipped his finger the ſecond time, and ſtriked it on another horne, and ſo did he to all foure, beginning at the South-ſide, and compaſſing the altar firſt Eaſtward, then North, then Weſt; and at the bottome of that horne of the altar where he made an end with his finger, did hee poure the reſt of the blood, which was towards the South. Theſe things *Maimony* ſheweth in treat of the *Offring of Sacrifices, Chap.* 5. *Sect.* 7. &c. and are more particularly to bee opened in Leviticus.

all the blood] that is, *the reſt of the blood*, as the Greeke explaineth it. This figured the fulneſſe and perfection of the grace of Chriſt, by his blood obteyning full redemption, from our ſinnes.

Verse 13. *the fat*] This in Scripture is often taken for evill, becauſe fatneſſe hindreth ſenſe and feeling. So of the wicked it is ſaid, *their heart is fat as greaſe, Pſal.* 119. 70. and *thou art waxen fat, thou art waxen groſſe*, &c. *then he forſooke God, Deut.* 32. 15. and, *Make the heart of this people fat*, &c. *leſt they underſtand, Eſay* 6. 10. This *fat* therefore, which was a ſigne of mans corruption, God would have to bee conſumed by fire on the altar; teaching thereby the mortification of our earthly members, by the worke of Chriſt, and of his Spirit. Sometime the *fat* is uſed to ſignifie the beſt of all things, as is noted on *Gen.* 4. 4. ſo it teacheth us, to giue the beſt unto the Lord. *the inwards*] or *inmoſt-part*, that is, *the heart*, which is moſt inward, and in midſt of the body. So the *inward* of man is uſed for the heart, and conſequently for the thoughts, and mind: as in *Pſalme* 5. 10. and 62. 5. and 94. 19. And that which the Prophet calleth the *inward-part*, *Ier.* 31. 33. the Apoſtle calleth *the mind*, *Heb.* 8. 10. By the *fat upon the inwards* therefore, is ſignified all corruption that covereth mans heart, as carnall reaſon, unbelieſe, hypocriſie, evill thoughts and purpoſes, &c. all which muſt be conſumed, and the heart purified by the 13

the Spirit of God, *caule* that is *aboue*] named also, *the caule of the liver*, in *verse* 22. It is thought to be the *midriffe* or the fat skin that is above the liver; the Greeke translateth it *lobon*, *the lap* of the liver. *kidneys*] or *reines*: which as they are the instruments of seed for generation: so in Scripture they are used for the inmost affections and desires, and are joyned with the *heart*: and of these onely God is the searcher and possessor, *Psalme* 7. 10. and 139. 13. and here are to bee offred up unto God in fire; figuring that which Paul teacheth, *Mortifie your members which are on the earth*; *fornication, uncleannesse, inordinate affection, evill concupiscence*, &c. *Colos.* 3 5. And thus the Hebrews of old understood these figures; for they say, *Therefore the kidneys and the fat which is on them, and the caule that covereth the liver, were burnt unto God, for to make atonement for the sinne of man, which proceedeth out of the thoughts of the reines, and lust of the liver, and fatnesse of the heart*, &c. *for they all consent in sinne.* *R. Menachem*, on *Exodus* 29. *fol.* 111. *Shalt burne*] the originall word signifieth properly to *perfume* or *resolve into smoke*, used for burning of incense, applied here to the burning of sacrifices, wherby the smoke went up towards heaven. The Greeke translateth it *Impose*; the Chaldee, *Offer*.

14 Verse 14. *burne*] It was a generall law, that no sinne-offring, whose blood was caried into the Tabernacle, &c. should bee eaten, but burnt in fire, *Levit.* 6. 30. and such sinne offrings as had not their blood caried in thither, should be eaten by the priests, *Levit.* 10. 18. Howbeit, this offring was burnt, though the blood were not caried into the holy place. One reason whereof seemeth to bee, that the priests might not eate their owne sin offrings, *Levit.* 4. 3. 12. Because they could not beare, or take away their owne sinnes, but needed another Saviour as well as all men; and the eating of any mans sinne offring, signified the bearing and expiating of that mans sinne, *Levit.* 10. 17. *without*] a figure how Christ, the true Sacrifice for our sins, should suffer without the gate of Ierusalem, which was part of his reproch that hee bare for us, *Heb.* 13. 11, 12, 13. *a Sinne*] that is, *an offring for sinne*; so the Apostle (according to the Greeke version) translateth it *for sin*, *Heb.* 10. 6. from *Psal.* 40. 7. And after this Hebrew phrase, may that bee understood of Christ, that God made him, who knew no sin, *to be Sinne for us*, that is, a *Sinne offring*, or, *an exceeding sinner*, 2. *Cor.* 5. 21. Thus the law made men priests which had infirmitie, and needed to offer sacrifice, first for their owne sinnes: but we now have the Sonne, who is consecrated for ever, *Heb.* 7. 27, 28.

Verse 15. *impose*] with both hands betweene the hornes; as before is noted on *verse* 10. and this every of them severally, for if *five men bring one sacrifice, they all impose hands upon it, one after another*: saith *Maimony*, in treat. of *Offring sacrifice*, *Chap.* 3. *Sect.* 9. By this rite, the priests presented the Ramme, a figure of Christ, unto God for them as a burnt offring; in whom they were also by faith to present their owne bodies, a living sacrifice, holy, acceptable unto God, which was their *reasonable service*, *Rom.* 12. 1. 15

Verse 16. *sprinkle*] this rite belonged to all burnt offrings, *Levit.* 1. 5. See the annotations there. It figured the sprinkling of the blood of Iesus, for our reconciliation, and sanctification before God, 1. *Pet.* 1. 2. *Heb.* 9. 12.-14. 16

Verse 17. *cut the ramme*] after the skin is flayed off. Of this and other rites, see the notes on *Levit.* 1. 6, &c. 17

Verse 18. *burnt offring*] or, *whole burnt sacrifice*, in Hebrew, *an ascension*; because it went up in fire all of it unto God: see *Gen.* 8. 20. *of rest*] of quieting or pacifying the wrath of God: the Chaldee saith, *that it may be received with favorable-acceptation*: so in *verse* 25. The Greeke translateth it, *a savour of sweet smell*, which phrase Paul useth, *Ephe.* 5. 2. See the notes on *Gen.* 8. 21. 18

fire-offring] in the Greeke it is called *a sacrifice*, in Chaldee, *an oblation*. The *fire* that sent up the sacrifices, signified both the afflictions on Christ and his members; (for *every one shall be salted with fire*, *Mar.* 9. 49.) 1. *Pet.* 4. 12. and the worke of Gods Spirit, *Mat.* 3. 11.

19 Verſe 19. *the other*] Hebrew, *the ſecond Ramme* which was for their conſecration.

hands] as they did in the former: ſignifying that from God in Chriſt (figured by that Ramme,) they expected not only iuſtification and ſanctification, (as by the two former ſacrifices;) but conſecration alſo to their office, and grace from him to performe the ſame.

20 Verſe 20 *the tip*] the *higheſt part*, as the Chaldee explaineth it. This putting of blood upon the eare, &c. was alſo uſed in the cleanſing of the Leper, *Levit.* 14. 14. So here it ſignified in the Prieſts, the cleanſing and ſanctifying of their eares, to heare the word from the mouth of God, which they ſhould teach unto the people, *Ezek.* 3. 17. 1. *Cor.* 11. 23. *Eſay* 50. 5. *Mark.* 7. 33. *hand*] that their worke and adminiſtration, might alſo bee ſanctified by the blood of Chriſt, and acceptable to God: *Deut.* 33. 11. *Act.* 5. 12. *foot*] that their walking and converſation might alſo bee holy; and their imperfections clenſed by the ſame blood: *Phil.* 3. 17. *Gal.* 2. 14. 1. *Cor.* 11. 1. The blood thus put on them from head to foot, might alſo ſignifie the ſufferings of Chriſt wherof his miniſters and people are partakers. *Coloſ.* 1. 24. *Phil.* 3. 10. *Altar*] that by Chriſt, their purity and ſanctification might be fully perfected 2. *Cor* 3. 5, 6.

21 Verſe 21. *ſprinkle*] for *ſanctification*, as is after expreſſed: for the miniſters of God both in their perſons, and in their office (figured by the prieſts *garments*,) are by the blood of Chriſt, and oile of his graces, ſprinkled in their hearts from an evill conſcience, and ſanctified for the worke of the miniſtery, *Heb.* 10 22. 1. *Cor.* 15. 10. and 3. 10.

22 Verſe 22. *of filling*] to wit, *the hand*, as *verſe* 9. that is, *of conſecration*, or initiation: the Greeke ſaith, *of perfection*.

23 Verſe 23. *loafe*] or, *great-round-cake*: for this, in *Levit.* 8. 26. Moſes ſaith *one cake*, So in 1. *Chro.* 16. 3. that is called a *loafe*, which in 2. *Sam.* 6. 19. is called *a cake*. *oile bread*] tempered with oile, as in *verſe* 2. *which is*] or, as the Greeke expl ineth it, *which are ſet before the Lord*.

24 Verſe 24. *wave*] that is, move to and fro round about, and ſo to offer them unto God. The originall word is ſometime uſed for *ſifting* in a ſieve, *Eſay*, 30 28. that ſignifieth trials and afflictions, *Luk.* 22. 31. and ſo the Prophets apply this word unto troubles, *Eſay* 10. 32. and 13. 2. and 30. 28. And as here the things, ſo elſewhere the perſons are *waved* as a *wave-offring*, *Numb.* 8. 11. For *wave*, the Greeke tranſlateth *ſeparate*: which word Paul uſeth, ſpeaking of his deſignation to the miniſterie, *Rom.* 1. 1.

Verſe 25. *reſt*] Greek *of ſweet ſmell*: ſee *verſ.* 18. This ſignified that God would make manifeſt *the ſavour of his knowledge* by his miniſters, 2. *Cor.* 2. 14, 15: 25

Verſe 26. *thy part*] Hebr. *to thee for a part*, (or *portion*:) to eate the ſame. That which was after given to the Prieſts, *verſe* 28. *Levit.* 7. 34. is here allowed unto Moſes, as hee that extraordinarily did now the prieſts work. See this fulfilled in *Lev.* 8. 29. 26

Verſe 27. *heave offring*] ſo called becauſe it was heaved or lifted up towards heaven. And theſe two parts the *breſt* and the *ſhoulder*, thus waved and heaved up, and ſo given to the Lord and his miniſter: did teach the prieſts now conſecrated, how with all their heart, and with all their ſtrength, they ſhould give themſelves unto the ſervice of the Lord in his Church, with much labour, and manifold afflictions; even as the prince of our ſalvation was conſecrated alſo through afflictions, 2. *Cor.* 6. 4.-10. *Heb.* 2 10. 27

Verſe 29. *to be anointed*] Hebrew *to anoint*: but ſuch words are often uſed paſſively, as is noted on *Gen.* 2. 20. and 6. 20. and 16. 14. and ſo the Greeke explaineth it, *that they may be anointed in them, and to perfect* (or *conſecrate*) *their hands*. See *Exodus* 30. 30. and 40. 15. 29

Verſe 30. *Seven daies*] during which time, they were to abide at the doore of the Tabernacle, day and night, to keepe the watch of the Lord, *Levit.* 8. 33. 35. Of the myſterie of the number *Seven*, ſee the notes on *Exodus* 12. 15. *Gen.* 2. 2. *Levit.* 4. 6. It taught the prieſt here, that the whole terme of their life ſhould be ſpent before the Lord holily, and in his ſervice, 1. *Tim.* 4. 15, 16. In this time of *Seven daies* alſo, the Sabbath (which was a 30

ſigne

signe of sanctification) came over them, as is observed on *Gen.* 17. 12. And so the Hebrews doe note of this action in particular, saying: *Great is the Sabbath day, for the high priest entreth not upon his service, after he is anointed, untill the Sabbath passe over him; as it is written* (in *Exod.* 29. 30.) *Seven daies shall he that is priest*, &c. *R. Elias, in Sepher Reshuh chocmah, fol.* 419. 2.

31 Verse 31. *the holy place*] the Courtyard of the Sanctuarie, at the doore: as the next verse sheweth.

32 Verse 32. *at the doore*] there it must be both boiled, and eaten, *Levit.* 8. 31.

33 Verse 33. *atonement was made*] to wit, with God, by sacrifice: which being figures of Christ, the *eating* of them, signifyed the applying of Christs death by faith unto their owne soules, *Ioh.* 6. 35. 51. The Greek translateth, *by which they were sanctified.* *a stranger*] he that is not of the Priests stocke. *holy*] Hebr *holinesse*, understanding *meats of holinesse.*

34 Verse 34. *burne*] as being unlawfull to be eaten; and as all flesh that became polluted was burned, *Levit.* 7. 18, 19. This taught them care to apply the grace of Christ, without delay, see the notes on *Exodus* 12. 10.

holy] or, *a holy thing*: Hebrew, *holinesse*, as *verse* 33.

36 Verse 36. *make*] to wit, *ready* for sacrifice; that is, kill, sprinkle the blood, offer, &c. See *Gen.* 18. 7. *Exodus* 10. 25. So *verse* 38. and often after. *atonements*] or, *expiations, propitiations, reconciliations*: meaning for Aaron, and his Sonnes, and the altar. The originall word implyeth both pacification of Gods wrath, and his mercifull covering of transgression, whereupon atonement followeth. See *Gen.* 32. 20. The Iewes had one speciall day in the yeare, to cleanse them from all their sinnes; that was called by this name, *the day of atonement*, (or, *of expiation*) *Levit.* 16. 30. All such things were figures of Christ, *Heb.* 1. 3. 1. *Ioh.* 2. 2

purifie] to wit, *from sinne*, as the Hebrew word signifieth to *make sinnelesse*; which as it is properly applyed to the purifying of men from sinne, *Num* 8. 21. and 19. 12. *Psalme* 51. 9. so here and elswhere, to the purifying of the *altar*, *Ezek.* 43. 26. of mens houses, *Levit.* 14. 49. 52. and all things about them, *Numb.* 31. 20. and of Gods House or *Sanctuarie*, *Ezek.* 45. 18. which was by reason of the sinnes and uncleanesse of the Sonnes of Israel, amongst whom Gods Sanctuarie and holy things were; as is expressed in *Levit.* 16. 16. God hereby teaching, that no service of the Church is acceptable, unlesse the sinnes that cleave to our best workes bee purged away by repentance and faith in the blood of Christ, *Heb.* 9. 21, 22, 23. 13, 14. and 10. 19. 22.

Verse 37. *holy*] Hebrew *holinesse of holinesses*; that is, *most holy*: not onely sanctifyed it selfe, but sanctifying the gifts that were offred to God upon it; and so it was greater then the sacrifices as our Lord teacheth in *Mat.* 23. 19. and was herein a figure of Christ, the *holy of holies*, *Dan.* 9. 24. *Heb.* 13. 10. 15. he sanctifyed himselfe for his Church; and though he knew no sinne, yet was hee made sinne for us, *Ioh.* 17. 19. 2. *Cor.* 5. 21 37

holy] or *sanctified*, as the Greeke and Chaldee translate it.

Verse 38. *make* ready] or *doe*, that is, *offer* unto God: see *verse* 36. *of the first yeare*] Hebrew *sonnes of the yeare*: see the notes on *Exodus* 12. 5. day *by d y*] or, *for a day*, that is, every day; So in *Numb.* 28. 3. 38

Verse 39. *betweene the two evenings*] that is, in the afternoone, about three of the clocke. See the notes on *Exodus* 12. 6. This daily service, signifyed the continuall sanctification of the Church, through faith in Christ the Lambe of God; by whose mediation, wee and our actions are accepted of God, *Act.* 26 6, 7. *Rom.* 12. 1. 1. *Pet.* 1, 2. 19. 22. and 2. 5. Of this the Hebrew Doctors say, *The continuall-sacrifice of the morning, made atonement for the iniquities that were done in the night; and the evening sacrifice made atonement for the iniquities that were by day. R. Menachem, fol.* 115. 39

Verse 40. *tenth-deale*] to wit, *of an Ephah* or bushell, *Numb.* 28. 5. which measure was called also an *Omer*, *Exodus* 16. 36. 40

an Hin] a measure which *conteyned twelve Logs*, saith *Maimony*, in treat. of *Sacrifices, chap.* 2. *Sect.* 7. See *Exodus* 30. 24. A

Log

Log (whereof see *Levit.* 14. 10.) is about our halfe pinte: so the fourth part of an Hin, that is 3 *logs*, about a pinte and a halfe of oile, and so of wine. This flowre and oile, was called the *Minchah* or *Meat-offring*, *Numb.* 28. 5. and whereas the meat-offring brought alone, by particular persons, had besides oile, incense also, and salt; and but a handfull of it was burnt, *Levit.* 2. of this meat and drinke offring here joyned with the burnt sacrifices, the Hebrewes say; *they were not bound to bring incense upon it, but salt onely; and it was burnt all of it upon the altar. And the wine was offred upon the altar, not put upon the fire, but* (*the Priest*) *lifting his hand on high, poured it upon the bottome* (*of the Altar,*) &c. *Maimony, ibidem, Chap.* 2. *Sect.* 1. See more in *Levit.* 2.

42 Verse 42. *continuall burnt-offring*] or, *burnt offring of continuation*, (as the Greeke translateth it;) or, *of perpetualnesse*: which without intermission, was daily to be offred twise. And although other things have this word sometime adjoyned, as *the continuall bread*, *Numb.* 4. 7. the *continuall incense*, *Exod.* 30. 8. the *continuall meat-offring*, *Numb* 4. 16. yet commonly the daily burnt offring is meant hereby; and this sometime when the sacrifice is not expressed, as in *Dan.* 8. 11, 12, 13. and 11. 31. and 12. 11. *will meet*] or, *will congregate* at times appointed; upon the Mercy-seat, *Exod.* 30. 6. The Greeke translateth, *Will bee knowne unto thee*; the Chaldee, *will appoint my word unto you*. This is the reason and force of the name, why it was called the *Tabernacle of congregation* (or, *of meeting*,) because there God and his people met together; he to informe them by his Word, they to worship him, and to receive his oracles, See *Exod.* 40. 34. *Levit.* 1. 1. and 9. 23. 24. *Numb.* 1. 1. and 7. 89. and 12. 4, 5. and 14. 10. and 16. 19. 42. 44.

43 Verse 43. *he shall*] or *it shall*, meaning Israel, the Church, and every member of the same. *my glorie*] my glorious presence, which often there appeared, as is before shewed, and as did after in Solomons Temple, 1. *King.* 8. 10. 11. *Esay* 6. 1. 3. 5. and in Christs Church under the Gospell, *Rev.* 21. 11. 23. *Esay* 60. 1, 2. And this was that which truly sanctified the Tabernacle and Church, and all things in them; not blood or oile, or any other outward thing; which, did *sanctifie but as touching the purifying of the flesh*, *Heb.* 9. 13. 22, 23. and 10. 1. 10.

Verse 45. *will dwell*] this was the signification of the Tabernacle, that God dwelled with men, *Exod.* 25. 8. *Psalme* 78. 60. and so now with us in Christ, *Rev.* 21. 3. *Zach.* 2. 10. And of this Hebrew *Shacan*, that is, *Dwell*; The Hebrewes usually call Gods Majestie in his Church, *Shecinah*, that is, *Habitation*; and so the gifts of the holy Ghost unto his people. And in this place, the Chaldee translateth, I will *settle my Habitation* (or *divine-presence*) *amongst the Sonnes of Israel*: and under these figurative speeches, eternall life in the presence of God, was promised unto them, *Levit.* 26. 11, 12. *Joh.* 14. 2, 3. and 17. 24. *Psal.* 16. 11. 45

Chapter XXX.

1 *God commandeth to make the Altar of incense,* 6 *which should be set before the veile by the Arke;* 7 *on which the Priest should burne incense every morning;* 10 *and once in the yere make atonement upon the hornes of it.* 12 *When Israel should be numbred, every man must give halfe a shekel of money, for the ransome of his soule, that he dyed not.* 17 *A commandement to make the brazen Laver, with the foot thereof, and to put water therein, for the priests to wash their hands and feet daily.* 22 *How to make the holy Anointing oile,* 26 *and what things should be anointed with it.* 32 *Other men may not use it, or make the like.* 34 *The composition and making of the Incense,* 36 *and use thereof.* 37 *Men may not make the like, for themselves.*

AND thou shalt make an Altar, 1
an incense-altar of incense, *of* Shittim wood shalt thou make it.
A cubit *shall be* the length thereof, 2
and a Cubit the bredth thereof;
four-

foursquare ſhall it be, and two cubits the height thereof: the hornes there-
3 of *ſhall be* of the ſame. And thou ſhalt overlay it *with* pure gold, the roofe thereof, and the walls thereof round-about, and the horns thereof: and thou ſhalt make unto it a crowne
4 of gold round-about. And two rings of gold ſhalt thou make to it, under the crowne of it; by the two ribbes thereof, upon the two ſides of it ſhalt thou make *them*: and they ſhall bee for places for the barres to
5 bear it withall. And thou ſhalt make the barres *of* Shittim wood, and ſhalt
6 overlay them *with* gold. And thou ſhalt put it before the veile, which *is* by the Arke of the Teſtimonie, before the Covering-mercy-ſeat which *is* over the Teſtimonie, where I will
7 meet with thee. And Aaron ſhall burne thereon incenſe of ſweet-ſpices every morning when he dreſſeth the
8 lamps, he ſhall burne it. And when Aaron cauſeth the lampes to aſcend, betweene the two evenings hee ſhall burne it; a continuall incenſe before Iehovah, throughout your gene-
9 rations. Yee ſhall not offer thereon ſtrange incenſe or burnt-offring or
10 meat-offring: and drink-offring, ye ſhall not poure out thereon. And Aaron ſhall make-atonement, upon the hornes of it, once in the yere: with the blood of the ſinne-*offring* of atonements, once in the yere, ſhall he make atonement upon it throughout your generations; it *is* holy of holies, unto Iehovah.

בדד

And Iehovah ſpake unto Moſes, 11
ſaying, When thou takeſt the Sum 12
of the Sonnes of Iſrael, by thoſe that are to be numbred of them; then ſhal they give *every* man the ranſome of his ſoule unto Iehovah, when *thou* numbreſt them: that there bee no plague amongſt them, when *thou* numbreſt them. This they ſhall 13
give, every one that paſſeth among them *that are* numbred; halfe a ſhekell, by the ſhekell of the Sanctuary: the ſhekell *is* twentie gerahs; an halfe ſhekell *ſhall be* an heave-offring to Iehovah. Every one that paſſeth a- 14
mong them *that are* numbred, from twentie yeres old, and above: he ſhal give the heave-offring of Iehovah. The rich ſhall not *give*-more, and 15
the poore ſhall not *give*-leſſe, then halfe a ſhekell: in giving the heave-offring of Iehovah, to make atone-
ment for your ſoules. And thou 16
ſhalt take the ſilver of the atonemẽts, of the Sons of Iſrael, and ſhalt give it, for the ſervice of the Tent of the congregation: and it ſhall be for a memoriall for the Sons of Iſrael before Iehovah; to make atonement for your Soules. And Iehovah ſpake 17
unto Moſes, ſaying; Thou ſhalt 18
alſo make a Laver of braſſe, and his foot of braſſe, to waſh: and thou ſhalt put it betweene the Tent of the congregation, and the altar; and thou ſhalt put water therein. And 19
Aaron and his Sons ſhall waſh therefrom their hands and their feet.

20 When they goe in to the Tent of the congregation, they ſhall waſh *with* water, that they die not: or when they come-neer to the altar, to miniſter, to burne the Fire-*offring*, unto
21 Iehovah. And they ſhall waſh their hands and their feet, that they die not: and it ſhall be unto them, a ſtatute *for* ever; to him and to his ſeed throughout their generations.
22 And Iehovah ſpake unto Moſes,
23 ſaying; Thou alſo, take unto thee, the chiefe of ſpices; of pure Myrrh five hundred (*ſhekels*;) and of ſweet Cinamon the halfe thereof, two hundred & fiftie: and of ſweet Calamus,
24 two hundred and fifty. And of Caſſia, five hundred, by the ſhekel of the Sanctuarie: and of oile olive an Hin.
25 And thou ſhalt make it an oile of holy anointing; a compound-ointment compounded, *after* the work of the Apothecarie: it ſhall be an oile
26 of holy anointing. And thou ſhalt anoint therewith, the Tent of the congregation: and the Arke of the
27 Teſtimonie: And the Table, and all the veſſels thereof; and the Candleſticke and the veſſels thereof: and the
28 Altar of incenſe: And the Altar of burnt-offring, and all the veſſells thereof: and the Laver, and the foot
29 thereof. And thou ſhalt ſanctifie them, and they ſhal be holy of holies: whatſoever toucheth them, ſhall be
30 holy. And thou ſhalt anoint Aaron and his Sonnes: and ſanctifie them, to miniſter-in-the-prieſts-office unto me.
31 And thou ſhalt ſpeak unto the Sons of Iſrael, ſaying: This ſhall bee an oile of holy anointing unto me, throughout your generations.
32 Vpon mans fleſh it ſhall not bee poured: and after the compoſition of it, ye ſhall not make like it: holineſſe it *is*, holineſſe ſhall it bee unto you.
33 *Any* man that ſhal compound an-ointment like it, or that ſhall put thereof upon a ſtranger; hee ſhall even be cut-off, from his peoples.
34 And Iehovah ſaid unto Moſes; Take unto thee ſweet-ſpices, Stacte, and Onycha, and Galbanum, ſweet-ſpices, and pure frankincenſe: there ſhall be *one* alone with *another* alone.
35 And thou ſhalt make it an incenſe, a confection, the worke of the Apothecarie: ſalted, pure, holy.
36 And thou ſhalt beat of it, pounding *it* ſmall; and ſhalt put of it before the Teſtimonie, in the Tent of the congregation, where I will meet with thee; holy of Holies ſhall it bee unto you.
37 And the incenſe which thou ſhalt make, after the compoſition of it, ye ſhall not make to your ſelves: it ſhall be holineſſe unto thee, for Iehovah.
38 *Any* man, that ſhall make like unto it, to ſmell thereto, ſhall even be cut-off, from his peoples.

Annotations.

1 AN *incenſe altar of incenſe*] or, *a perfumatorie* (*a perfuming-place*) *of perfume*: where odours were burned daily, and reſolved into fume or ſmoke. In the making, it is called onely *an altar of incenſe*, *Exodus* 37. 25. and ſo the Greeke tranſlateth it here. But

But because an *Altar*, in Hebrew *Mizbeach*, hath the name of *slaine-sacrifices*, which were offred thereon; and upon this, there was no such service: therefore it is called for distinction sake, *Miktar*, a *Perfumatorie*, or *Incense altar*. The Chaldee expoundeth it, *Thou shalt make an Altar, to offer upon it incense of sweet-spices.* *Shittim*] Greeke *incorruptible wood*: see *Exodus* 25.5.

2 Verse 2. *hornes*] sharpe high places in the foure corners: see the notes on *Exodus* 27. 1, 2, &c.

3 Verse 3. *gold*] whereupon it was called the *golden altar*, *Numb.* 4. 11. *Revel.* 8. 3. as the other covered with brasse, was the *brazen altar*, *Exodus* 38. 30. Of the matter underneath, it is somtime called *the Altar of wood*; as in *Ezek.* 41. 22. where the measures of it (propheſied to bee under the Gospell,) are larger then these under the Law. For this was but one cubit long, that two: this two cubits high, that three. Because the service of God, by Christs comming, should be inlarged, from East to West, Gods Name should bee *great among the Gentiles*; and *in every place, incense* should be *offred unto his Name*, *Mal.* 1. 11. and the *Spirit of grace, and of supplications*, should be in larger measure poured out upon the Church, *Zech.* 12. 10. *roofe*] by the *roofe* and *walls*, are meant the *top* and *sides*; a similitude taken from an house. The Greeke translateth, *hearth*, and walls. *a crowne*] The like was made about the *Arke*, *Exodus* 25. 11. and about the Table, *Exodus* 25. 24. To these the Hebrewes apply the *three crowns* (as they call them) *of Israel*: *the Crowne of the Law, that is, the Arke, the Crowne of the Priesthood, that is, the golden Altar*; *and the Crowne of the Kingdome, that is, the Table*. *R. Elias*, in Preface to *Sepher Reshith chocmah*, *pag.* 2.

4 Verse 4. *places*] Hebrew *houses*: so *Exodus* 25. 27. By the *barres* in these, the golden Altar was caried, when the host and Tabernacle removed, *Numb.* 4. 5. 11. 15.

6 Verse 6. *meet with thee*] to answer by oracle, as before, *Exodus* 29. 42. The Greeke translateth, *I will bee knowne unto thee there*; the Chaldee saith, *I will prepare my word for thee there*. This golden Altar, figured out Christ in respect of his mediation with God for his Church: by whom, and in whose name, wee offer up praises and praiers unto God, *Heb.* 13. 15. *Ioh.* 16. 23, 24. which praiers are compared unto *incense*, *Psalme* 141. 2. Therefore from the foure hornes of the golden Altar, a voice is heard, *Rev.* 9. 13. as answering to the prayers of Gods people in Christ.

7 Verse 7. *burne*] or, *cense, perfume*. *of sweet spices*] or, *of odours*, that is, sweet odoriferous incense, compounded of sundry things, as after in *verse* 34, &c. Therefore the Greeke translateth it, *incense compounded*. *every morning*] Hebrew *in the morning in the morning*. *dresseth*] or *trimmeth*: Hebrew *maketh well*. As the Lamps signified the light of Gods Word, and incense, prayers: so the doing of these both at one time, signified our joyning of prayers with our exercises in the Word: as *Act.* 6. 4.

8 Verse 8. *to ascend*] that is, *to burne*; see *Exodus* 27. 20. The order of burning incense as the Hebrew Doctors have recorded, was: that one went and gathered the ashes from off the Altar, into a golden vessell; another brought a vessell full of incense, another brought a censer with fire, and put coales on the Altar; and he whose office it was to burne the incense, (when the other, having bowed themselues downe, were gone out,) strowed the incense on the fire; when he was bidden so to doe by the governour. At which time, all the people went out of the Temple from betweene the porch and the Altar (in Solomons Temple) And every day they burned the weight of an hundred denaries of incense, fifty at morning, and fiftie at evening. [Those 100 denaries were a pound amongst them, and weighed fifty shekels of the Sanctuarie; every shekell being in weight 320 Barley cornes.] And when the priest had burned the incense, hee bowed him downe, and went his way out. *Maimony*, treat. of the *Daily service*, *Chap* 3. So when Zacharie, as his lot fell, burned incense in the Temple, the whole multitude of the people were without at prayer, while the incense was burning, *Luk.* 1. 9, 10. By this service, God taught them, that the faithfull prayers of his people, are

ſweet as in cenſe, and acceptable unto him; whiles our Prieſt Chriſt Ieſus, doth by his mediation, put much incenſe to the prayers of all Saints, *Pſalme* 141. 2. *Reu.* 8. 3 4. *Heb.* 8. 1, 2. and 9. 24. *Rom.* 8. 34. For the prieſts in the Law, *ſerued vnto the example and ſhadow of heauenly things*, *Heb.* 8. 5. *continuall incenſe*] Hebrew *incenſe of continuation*, that is, which continually every day ſhould be offred. So wee are willed to *pray without ceaſing*, 1. *Theſ.* 5. 17. and Chriſt our high Prieſt, *euer liueth, to make interceſſion for us*; *Heb.* 7. 25. and 9. 24.

9 Verſe 9. *ſtrange incenſe*] in Greeke, *other incenſe*, that is, received from other perſons, or made of other matter or compoſition, then is after commanded, in *verſe* 34, 35, 36. The Chaldee tranſlateth it, *incenſe of ſtrange ſpices*. The Hebrew Doctors explaine it thus, *If they put honey amongſt it, it was all vnlawfull*, [*Leuit.* 2. 11.] *if there wanted any one of the ſweet ſpices thereof, he was in danger of death, for loe it was made ſtrange incenſe. So if hee burned other incenſe not like this, or burned vpon it incenſe like this, which was voluntarilie brought by any priuate perſon, or by many*, &c. *Maimony*, treat. of the *Implements of the Sanctuarie*, *Chap.* 2. *Sect.* 8. 11. It figured the praiers of the Saints, which muſt be according to the will of God, by his Spirit, and in faith: not after the tradition of man, or will of the fleſh, 1 *Ioh.* 5. 14. *Rom.* 8. 26. *Mat.* 21. 22. and 15. 9. *Luk.* 11. 1, 2, &c.

10 Verſe 10. *once*] or, *one* time, which was the tenth day of the ſeuenth moneth, the day of Reconciliation, as *Leuit.* 16. 18. 29, 30. See the annotations there. *of the Sinne-offring*] the Greeke tranſlateth, *of the purgation of ſinnes*: which phraſe Paul vſeth, ſaying of Chriſt, that he *made a purgation of our ſins*, that is, cleanſed us from them, *Hebrewes* 1. 3. *of atonements*] that is, whereby reconciliation was made. Which being a figure of the blood of Chriſt, reconciling us to God, *Heb.* 2. 17. ſignified that the imperfections and ſinnes which cleaue euen to the beſt praiers of the Saints, are to be pardoned and purified by that blood and death. *holy of holies*] that is, *a moſt holy thing*: Hebr. *holineſſe of holineſſe*.

DDD

Here beginneth the 21. Section of the Law, ſee *Gen.* 6. 9.

Verſe 12. *ſumme*] or *compt*: in Hebrew *head*, becauſe the ſumme is as the head of the number. Therefore the Greeke here interpreteth it *Computation*, and the Chaldee, *Compt* or *Number*. So in *Numb.* 1. 2. *by thoſe that are to be numbred*] the Greek ſaith, *in* (or *by*) *their viſitation*; the Chaldee, *by their Numbers*. *of his ſoule*] that is, *of his life*, which he ſhould now loſe, when he was particularly viſited and looked vnto of God; if hee redeemed not himſelfe with money. By this God taught his people to iudge themſelues for their ſinnes, that they might not bee iudged of him, *Ezek.* 20. 43. and 36. 31. 1. *Cor.* 11. 31. And this redeeming of their ſoules with money, taught them faith in Chriſt, who was to redeeme his people, not with *gold and ſiluer*, but with his owne *precious blood*, 1. *Pet.* 1. 18, 19. *no plague*] for their ſinnes, if they were not redeemed. When Dauid numbred the people, the Lord ſent a peſtilence among them, to the death of 70. thouſand men, 2. *Sam.* 24. 9. 15. For *plague* here, the Greeke tranſlateth *fall* or *ruine*, the Chaldee, *death*. 12

Verſe 13. *of the Sanctuarie*] which was twiſe ſo much as the common ſhekel. See the notes on *Gen.* 20. 16. *twentie gerahs*] as if we ſhould ſay, *twentie pence*: this ſumme is alſo expreſſed in *Levit.* 27. 25. *Numb.* 3. 47. and 18. 16. *Ezek.* 45. 12. *A Gerah*, (which the Hebrew Doctors name alſo *Megnah*,) weighed ſixteene barley cornes: twentie gerahs made the *ſhekell of the Sanctuarie*, which was 320 *barley cornes weight*, *of pure ſiluer*, as *Maimony* affirmeth, in treat. of *Valuations*, &c. *Chap.* 1. *Sect.* 4. 13

Verſe 14. *old*] Hebrew *Sonne of twentie yeres*, that is, going in his twentieth yere. See *Gen.* 5. 32. At this age they were alſo numbred in *Numb.* 1. 3. and 26. 2. And what the number of men, and ſumme of money was now at the firſt count, ſee in *Exod.* 38. 25, 26. 14

Verſe 15.

15 Verse 15. *give lesse*] or *diminish*. God hereby taught an equality of all men, before him, in respect of their sinnes, and of their redemption from sinne, by Christ; through whom wee have all obteined *a like precious faith* unto salvation, 2. *Pet.* 1. 1. So there was an equality in the distribution of Manna, *Exod.* 16. 18. The Hebrewes say, *Because with these halfe shekels they bought the daily sacrifices every yere, he would have that the hands of all of them should be equall, in the offrings of the congregation.* *R. Menachem*, on *Exodus* 30. *fol.* 116.

16 Verse 16. *service*] which is after mentioned in *Exod.* 38.25. The Hebrew Doctors have taught this to be a perpetuall ordinance, that *every man of Israel is commanded to give halfe a shekel every yere: yea though hee be a poore man that liveth on almes, hee is bound to begge it of others, or to sell his clothes from his backe, and give halfe a shekel of silver, as it is written,* (*Exodus* 30.15.) *The rich shall not give more, and the poore shall not give lesse: and hee must not give it some to day and some to morrow, but all of it at once. All are bound to give this halfe shekel, Priests, Levites, Israelites, Proselytes, and servants that are free; but not women, boundmen or children: yet if they will give, they receive it of them, but not of Infidels. This payment is not used but before the Temple, and in the time when the Temple standeth, they give the shekels both within the land of Israel, and without the same: but while the Temple is desolate, they pay them not, though they dwell within the land. On the first day of Adar* (that is which we call Februarie,) *they make proclamation, that every man may be readie to pay his halfe shekel: and on the 25. of the same moneth, they sit in the Temple to receive the same. That which is gathered in other Provinces, is sent unto the Temple: there in one of the Chambers, it is laid up in coffers.* With this money, and other of like nature, they provided the *daily sacrifices, and offrings for the congregation, salt for the sacrifices, wood, incense, shew bread, the red Cow*, &c. *Maimony* in treat of the *shekels, Chap.* 1. *Sect.* 1 7, 8, 9. and *chap.* 2. *Sect.* 4. and *Chap.* 4. *Sect.* 1. Howbeit, some doe thinke this commandement was but for the present building of the Sanctuarie; and not to bee a yerely tribute. Compare 2 *Chron.* 24. 5, 6, and *Neh.* 10. 32. where the people charged themselves yerely with *the third part of a shekel*, for the service of the house of God. Of that, the Hebrewes say, *it was over and beside the halfe shekel* (here spoken of, *for the necessitie of the things there mentioned.* *Aben Ezra*, on *Neh.* 10.

Verse 18. *Laver*] in Hebrew *Cior*, which 18
word sometime is used for a *Cauldron*, 1. *Sam.* 2. 16. but commonly a washing vessell, in Greeke *Louter*, that is, a *Laver*. When the priests and people were multiplied, Solomon in his Temple made *ten Lavers*, to wash the sacrifices, and one other great vessell, called *a Sea*, for the priests to wash in, 1. *King.* 7 38. 23. 26. 2. *Chro.* 4. 2. 6. This in the Tabernacle, was made of the brazen *looking glasses of the women which assembled at the doore of the Tent*, *Exod.* 38. 8. From these, the holy Ghost mentioneth in the Church of Christ, mystically, a *sea of glasse like Chrystal before the throne*, *Rev.* 4. 6. and again, a *glassie sea mingled with fire*, *Rev.* 15 2.

foot] or *base*, (as the Greeke translateth it;) which was to uphold and stablish the Laver. This *foot* is expressed usually, so oft as the *Laver* it selfe is mentioned, *Exod.* 31. 9. and 35. 15. and 39. 39. and 40. 11, *Levit.* 8. 11.

put water] This (as the Hebrewes doe record) was to be done every day, in the morning, for that the water of the Laver, by continuing all the night, became unlawfull for to wash with. And any water might serve to sanctifie with, whether it were *living* (that is, spring or running) water, or lake water: only so as it had not changed the colour, but were like water meet for to wash in. *Maimony*, treat. of *entrance into the Sanctuarie, Chap.* 5. *sect.* 12. 14.

Verse 19. *therefrom*] or, *thereat*, or *thereof*: to 19
wit, in the water that is taken out of the Laver, into some vessell of the Sanctuary. For *wash* the Chaldee translateth *sanctifie*. Touching this, the Hebrew Doctors say, *It is commanded, to sanctifie in the water of the Laver, and if one sanctifie* (that is wash) *in any of the vessels of ministery, it is lawfull; but not in any profane vessell. If he sanctifie in a vessell of ministery without (the Court,) or in a profane vessell within, and so performe his service, it is unlawfull.*

And they ſanctifie not within the Laver, or with-the miniſtring veſſell, but from the ſame, as it is written (*Exodus* 30. 19.) *They ſhall waſh* THEREFROM: *howbeit, if one ſanctifie within it, and ſerve, he is not polluted. He that waſheth his hands and his feet, in a place of waters, though it bee in a Well; this is no ſanctification at all, untill he waſh in a veſſell. And they may ſanctifie in any of the veſſels of the Sanctuarie,* &c. *Maimony*, treat. of *Entrance into the Sanctuarie, Chap.* 5. *Sect.* 10. 11. *feet*] becauſe they ſerved alwaies with bare hands, and bare feet in the Sanctuarie. Of this alſo they write: *The Prieſt needeth not ſanctifie himſelfe betweene every ſeverall ſervice that he doth; but he ſanctifieth once in the morning, and ſo ſerveth and goeth all that day, and all that night. Provided, that he goe not out of the Sanctuarie, nor ſleepe, nor make-water, nor remoove his mind from one buſineſſe to another. For if he doe any one of theſe foure, he muſt ſanctifie againe. This was a generall rule in the Sanctuarie, no man came into the Court to ſerve, although hee were cleane, untill he was waſhed And who ſo covered his feet,* (that is, did his eaſement, as *Iudg.* 4. 24.) *was bound to waſh; and who ſo made-water, was bound to ſanctifie hands and he ſlept not all the night; for, by continuing all feet. If he ſanctified them to day, hee muſt againe ſanctifie them to morrow, yea though night, his hands became diſallowable* (*for ſervice.*) *If he ſanctified them in the night, and burned the fat all night long, yet muſt be againe ſanctifie them in the day, for the ſervice of the day. When hee ſanctifieth, he layeth his right hand on his right foot, and his left hand on his left foot, and boweth himſelfe and ſanctifieth. And hee doth not ſanctifie ſitting, becauſe it is as a ſervice; and no ſervice is done but ſtanding, as it is written* (*in Deut.* 18. 5.) TO STAND TO MINISTER; *and who ſo ſerveth ſitting, is profane, and his ſervice not allowable*, &c. *Maimony ibidem*, *Sect.* 3, 4, 5. 8. 16, 17. and *Thalmud Bab.* in treat. *Zebachim, Chap.* 2.

20 Verſe 20. *dye not*] by the hand of God, as did Aarons Sonnes, in *Levit.* 10. 1, 2. So *Maimony* (in the foreſaid place, *Sect.* 1.) ſaith; *The Prieſt that ſerveth, and ſanctifieth not his hands and his feet in the morning, is in danger of death, by the hands of the* (*God of*) *heaven; as it is written, They ſhall waſh with water, that they die not. And his ſervice is unlawfull, whether he be the high prieſt, or an inferiour.* This rite did teach them and us, faith in Chriſt, in whoſe blood we are *waſhed from their ſins*, and made *Kings and Prieſts unto God*, *Reve.* 1. 5, 6. alſo ſanctification, by the *waſhing of regeneration, and renewing of the holy Ghoſt*, *Tit.* 3. 5. that we being ſprinkled in our hearts from an evill conſcience, and *waſhed in our bodies with pure water*, may draw neer with a true heart, in aſſurance of faith, *Heb.* 10. 22. and waſhing our *hands in innocencie*, may compaſſe the Altar of the Lord, *Pſalme* 26. 6. *to burne the fire offring*] which the Greeke explaineth, *to offer the Burnt-offrings*; and the Chaldee more generally, *to offer oblations before the Lord.*

Verſe 21. *waſh*] in the Chaldee, *ſanctifie.* 21
to his ſeed] the poſteritie of Aaron; the Chaldee expounds it, *his ſonnes.*

Verſe 23. *chiefe*] or *head ſpices*, that is, the 23
principall and *moſt excellent*: ſo in *Ezek.* 27. 22. *Song* 4. 14. *pure myrrh*] in Greek *choiſe myrrh*, Hebrew *myrrh of freedome*; that is, free, pure, naturall, as it floweth. *Myrrh* (ſo named of the Hebrew *Mor*,) is a ſweet gumme or moiſture, that iſſueth out of the myrrh tree, and none is preferred before it; as *Plinie* ſheweth in his *hiſt. booke* 12. *Chap.* 15. The graces of Chriſt and of his Church, are often reſembled by this *myrrh*, *Song* 1. 13. and 3. 6. and 4. 14. and 5. 1. 5. 13. *Pſalme* 45. 9. *ſhekels*] this word is added by the Greek, and the Chaldee in *Thargum Ieruſalemy*, and in the verſe following it is here expreſſed. *ſweet*] or, *aromaticall cinamon*, which commeth of the Hebrew name *Kinnemon*, and is the barke of a tree, uſed for ſweet odours, and ſignified ſpirituall grace, *Prov.* 7. 17. *Song* 4. 14.
halfe thereof] that is, halfe the fore-ſaid quantity, (as followeth) 250 ſhekels weight. But the Hebrew Doctors underſtand it otherwiſe, and ſay there was of this 500 *ſhekels*, as of the former; and this *which the Law ſaith, Cinamon the halfe thereof 250, is becauſe they weighed it at two times, 250 at each time*: ſaith *Maimony*, in treat. of the *Implements of the Sanctuarie, Chap.* 1. *Sect.* 2. *Calamus*] or *Cane*, according

ding to the Hebrew name *Caneh*, for *Calamus* is after the Greeke name. It is kind of *ſweet reed*, bought and brought out of farre Countries; as appeareth by *Ier.* 6.20. *Eſay* 43.24.

24 Verſe 24. *Caſſia*] or *Coſtus*, another ſweet cane, called in Hebrew *Kiddah*, mentioned onely here, and in *Ezek.* 27.19. *an Hin*] whereof ſee *Exodus* 29,40. *Maimony*, in the fore-named treatiſe, *Chap.* 1 *Sect.* 2. ſaith, *the Hin was twelve logs*; (of which meaſure, ſee *Levit.* 14.10.) *and every log, foure quadrants.* Others, more fully thus: *a quadrant* (or *quarter*) *conteyneth as much as an egge and an halfe. A log conteyneth four quadrants, that is, ſix egges. A Kab containeth foure logs, that is, 24 egges. A Hin, twelve logs, that is, 72, egges. A Seah* (or *Pecke*, whereof ſee *Gen.* 18.6.) *conteyned ſix Kabs, that is, 24 logs, two Hins, or 144 egges. An Epha, was three Seahs, 18 Kabs, ſix Hins, 72 logs, or 432 egges. R. Alphes*, in treat. of the *Paſſover*, *Chap.* 5.

25 Verſe 25. *make it*] The manner is recorded to bee thus; *Euery of thoſe foure ſpices, was pounded ſeverally: then mixed altogether, and ſteeped in water pure & ſweet, till all the ſtrength of them was gone out into the water*; *then they put unto the water, an Hin of oile olive; and boyled all on the fire, till the water was conſumed, and the oile left in the veſſell for uſe afterward. Maimony*, treat. of the *Implements of the Sanctuary*, *Chap.* 1. *ſect.* 3. *compound-ointment*] or, *ſweet-confection. Apothecarie*] or, *compounder of ointments.* Such in the ages following, were of the prieſts ſonnes, 1. *Chron.* 9.30. *holy anointing*] Hebrew *unction of holineſſe*, or as the Greeke tranſlateth it, *an holy chriſme.*

26 Verſe 26. *anoint therewith the Tent*] or, *the Tabernacle*, with all things about the ſame; which was performed in *Exodus* 40. and *Lev.* 8. 10, &c. Theſe ſweet odours, ſignified the joyfull graces of Gods Spirit; and the anointing with this oile, the pouring out of the holy Spirit upon Chriſt, his Church and miniſters, *Act.* 10. 38. *Eſay* 61. 1. *Pſalme* 45. 8. 2. *Cor.* 1.21,22. *Song* 3.6. *Pſalme* 133.2. As it is written, *Ye have an ointment from him that is holy, and know all things*; *and the Anointing that ye have received of him, dwelleth in you, and yet need not that any man teach you, but as the ſame Anointing teacheth you of all things*, &c. 1. *Joh.* 2. 20. 27.

Verſe 29. *whatſoever*] or, *whoſoever*: ſo the Greeke ſaith, *everie-one that toucheth them, ſhall be ſanctified.* 29

Verſe 32. *poured*] in Greeke, *anointed.* 32

not make] the Greeke addeth, *not make unto your ſelves.* *holineſſe ſhall it be unto you*] the Greeke tranſlateth, *holy it is, and a ſanctification* (or *ſanctified-thing*) *ſhall it be unto you.* Therefore it might not be uſed unto common affaires: God hereby teaching the holy and reverend uſe of his graces, and ſanctified ordinances; which muſt not be communicated with the unregenerate and ſenſual, which having not the Spirit, doe turne the grace of God into laſciviouſneſſe, *Mat.* 7. 6. 1. *Ioh.* 2. 19, 20. *Iude verſe* 4. 19. 1. *Cor.* 2. 6. 14.

Verſe 33. *like it*] Of this point the Hebrewes doe record; *He that maketh anointing oile, according to the worke, and according to the weight of this, without adding or diminiſhing: if he doe it preſumptuouſly, is guilty of cutting-off; if ignorantly, he is to bring the ſacrifice appointed for it. He that ſhall anoint any with the anointing oile preſumptuouſly, is guilty of cutting off; if ignorantly, he is to bring a ſacrifie, whether hee anoint himſelfe, or another man. Maimony*, treat. of the *Implements of the Sanctuarie*, *Chap.* 1. *Sec.* 4, 5. *a ſtranger*] whoſoever was not Prieſt, or King. *Maimony* (in the foreſaid place) ſaith, *They anointed none herewith in the generations following, but the high Prieſts, and him that was anointed for the warre*, (*Deut.* 20.1,2.) *and the Kings of Davids houſe onely. Though he be a Prieſt, and Sonne of a Prieſt, yet they doe anoynt him, Lev.* 6.22. *But they anoint not the King that is Sonne of the King, becauſe the kingdome is the Kings inheritance for euer, Deut.* 17.20. *But if there be a ſedition, they doe anoint him, for to ceaſe the ſedition, and to make knowne unto all, who is the right King. Euen as Solomon was anointed, for the ſedition of Adonias*, 1. *King.* 1. *and Ioaſh, becauſe of Athaliah*, 2. *King.* 11. *and Ioachaz, becauſe of his brother Iehoiakim*, 2. *King.* 23. 30. *And whereas Eliſeus anointed Iehu*, 2. *King.* 9. *bee* 33

did

did not anoint him with the anointing oile, but with the oile of Balſam; as our wiſe men have ſaid.

34 Verſe 34. *Stacte*] ſo called in Greeke, the Hebrew name is *Nataph*; both of them ſignifie *Dropping*: and this *Stacte* is a fatneſſe or gumme that droppeth from the Myrrh tree, very ſweet and precious, as *Dioſcorides* ſheweth, *lib.* 1. *chap.* 62. The *Ieruſalemy Thargum* calleth it *Ketaph*, that is, *Roſin*: and ſo *Maimony*, in treat. of the *Implements of the Sanctuarie*, *Chap.* 2. *Sect* 4. ſaith, *Nataph is the Roſin tree, out of which baulme* (or *balſam*) *iſſueth.*

Onycha] this alſo is the Greeke name, and it ſignifieth *a nayle*, or *hoofe*; to which the Chaldee name *Tuphra* doth accord: and the Arabick *adfar tajab.* In Latine it is called *Vngula aromatica*, or *Vnguis odoratus*, or *Blatta Byzantia*: of which *Dioſcorides* in his 2 *booke*, *cap.* 7. ſaith, *it is the cover of a ſhelfiſh, like the purple, and it is found in the ſpikenards lakes of Inda, and doth give a ſweet odour, for that the ſhelfiſhes there doe feed upon ſpikenard. The beſt is brought from the red ſea, white, and fat. Some out of Babylon, which is blackiſh; both are burnt for ſweet ſavour.* The Hebrew name is *Shecheleth*, and is not found in Scripture, but in this one place: of it *Maimony* alſo (in the foreſaid place) ſaith, *it is a naile* (or *ſhell*) *which men uſe to put in perfumes.* *Galbanum*] or *Styrax*: in Hebrew *Chelbenah*, in Greeke *Chalbance.* It hath the originall name of *fatneſſe*: and *Galbanum* is the gumme or liquor of a plant like fenell, growing in Syria, of a ſtrong ſavour; that when it is burned, the ſmell of it driveth away ſerpents, &c. as *Dioſcorides* ſheweth, in his 3. *booke*, *cap.* 79. and *Plinie*, in his 12. *booke*, *chap.* 26. The Hebrew Doctors ſay alſo, that *Chelbenah is like blacke honey, of a ſtrong ſmell, and is the roſin* (or *gumme*) *of trees, in the cities of Greece.* In Arabicke it is called *Miba.* *Maimony* in the *Implements of the Sanctuarie*, *Chap.* 2. *Sect.* 4. *ſweet-ſpices*] this word ſome referre to the three before mentioned: the Greeke verſion referreth it onely to the *Galbanum* aforeſaid, ſaying *Galbanum of ſweet-ſmell*, as to diſtinguiſh it from the common *Galbanum*, which is of ſtrong ſavour. Others underſtand them of thoſe ſweet ſpices ſpoken of in *verſe* 23. and ſome, of the leaues of Spikenard; which for excellencie are called by this name. The Hebrewes ſay, by their traditions, that howſoever foure odours are only named here, yet there were *eleven ſpoken of to Moſes on mount Sinai*; *Thalmud Bab* tract. *Chertboth*, *Chap.* 1. in *Gemara.* The ſame doth *Maimony* affirme, and nameth them, *Stacte, and Onycha, and Galbanum, and Frankincenſe; of everie of theſe* (ſaith he) *there was* 70. *pound weight.* (Their pound weighed 50 ſhekels of the Sanctuarie, and everie ſhekell 320 graines of barley.) And *Myrrhe, and Caſſia, and Spikenard, and Saffron, of every of theſe* 16. *pound. Of Coſtus twelve pound. Of Cinamon, nine pound; and of ſweet barke* (or *Caſia lignea*, in Arabicke, *Caſhſhar falicha*,) *three pound. The weight of all, was* 368 *pound.* Every day they burned *a pound* of this confection, *upon the golden altar, 365 pound in the yere, acording to the daies of the Sunne, and the three pound that were over, they did beat* (and prepare) *in the even of Reconciliation day*, &c. *Maimony*, treat. of the *Implements of the Sanctuarie*, *Chap.* 2. *Sect.* 2, 3. Howbeit the Scripture mentioneth but foure ſpecies for the perfume, as there were foure for the holy oile: and the Greeke interpretation, may well ſtand. This rite of burning ſweet odours, the Gentiles alſo uſed in the ſervice of their gods; *Alb. Tibull. l.* 2. ſaith, *Virantur pia thura focis, virantur odores*, &c.

alone] every ſpecies beaten ſeverally by it ſelfe, and after that mixed, as *Maimony* ſheweth in the foreſaid place, *Sect.* 5. The Chaldee tranſlateth it, *weight with weight*, and the Greeke, *equall to equall*, meaning that there ſhould be an equall weight or quantitie of all theſe fore-named.

Verſe 35. *ſhalt make it*] Moſes made it now 35
at firſt: after in Iſrael, there was made every yere, the quantitie fore-mentioned; *Maimony ibidem, Chap.* 2. *Sect.* 1. *an incenſe*] or, *a perfume*, this ſignified our prayers; as it is written, they had *golden cups full of incenſe* (or *perfumes*) *which are the praiers of the Saints, Revel.* 5. 8. *ſalted*] the Chaldee paraphraſe, and Thargum Ieruſalemy, tranſlate it *mixed*, *tempered*: and the Greeke verſion favoureth this

this exposition. Bus it may bee understood properly: for, from the Law in *Lev.* 2. 13. WITH ALL THINE OFFRINGS THOV SHALT OFFER SALT, the Hebrews teach, that there was *not any thing offred on the Altar, without salt, except the wine of the drink offrings, and the blood, and the wood*: *Maimony*, treat. of *things forbidden to be offred on the Altar, Chap.* 5. *Sect.* 11. And of this hee saith, *they added to the incense, the fourth part of a Kav of salt*: [that is, the quantity of six egges:] *Maimony*, treat. of the *Implements of the Sanctuarie, Chap.* 2. *Sect.* 3. Our Saviour saith, *Every sacrifice shall be salted with salt*, and, *Have salt in your selves, Mark* 9. 49. 50. If our speech must be *alway with grace, seasoned with salt*, as the Apostle teacheth, *Colos.* 4. 6. how much more should our incense, our prayers unto God, be therewith seasoned? *holy*] Hebrew *holinesse*: which the Greeke translateth *a holy worke*. For it signified the holy mediation of Christ, with the prayers of the Saints; as is before noted, on *verse* 8.

36 Verse 36. *of it*] *of these*, saith the Greeke That is, some of this confection, (as it was daily to be used,) was first to be beaten small. Which may signifie unto us, exactnesse in the particularities of things to be prayed for; and how afflictions, and contrition of heart, are furtherances in this worke. *Act.* 4. 24. 30. *Iob.* 17. *Luk.* 17. 1, 2, 7. *Psal.* 51 19.

where I will meet with thee] the Greeke expounds it, *whence I will be knowne unto thee*; the Chaldee, *where I will appoint* (or *prepare*) *my Word unto thee.*

38 Verse 38. *to smell thereto*] This Law accordeth with the former of the oile, *verse* 33. the Hebrew Doctors explaine it thus: *Hee that maketh a perfume, according to these weights, for to smell thereto; although hee doe not smell, is guiltie of cutting off, for the very making, if he doe it presumptuously. If ignorantly, he is to bring the offring appointed: and this, although he make not the whole quantitie, but a halfe, or a third part thereof: forasmuch as he hath made it according to these weights, he is guiltie of being cut off. If he smell thereto, and made it not; he is guilty of cutting off, but his doome is like all theirs that use* (or *make profit of*) *any of the sanctified things*; (to wit, unlawfully,) *Maimony*, in treat. of the *holy Implements*, *Chap.* 2. *Sect.* 9. 10. *be cut off*] the Chaldee expoundeth it, *be destroied*: the Greeke saith, *the soule of that man shall perish from his people.* God, by this judgment, would keepe men from profaining & abusing the holy exercise of prayer, and doctrine of Christs mediation, when the abuse even of the shadow hereof, brought destruction upon the offenders.

CHAPTER XXXI.

1 Bezaleel and Aholiab, are called and made meet for the worke of the Tabernacle, and furniture thereof. 12 *The observation of the Sabbath is againe commanded.* 18 *Moses receiveth the two Tables of the Law.*

AND Iehovah spake unto Moses, 1
saying. See, I have called by 2
name, Bezaleel the son of Vri, the son
of Hur, of the tribe of Iudah. And 3
I have filled him with the Spirit of
God: in wisdome, and in understanding, and in knowledge, and in all
workmanship. To devise cunning- 4
works: to worke in gold, and in silver, and in brasse. And in ingra- 5
ving of stone; to fill; and in carving
of wood: to worke in all workmanship. And I, behold I have given 6
with him, Aholiab the son of Ahisamac of the tribe of Dan; and in the
heart of all wise hearted, I have given
wisdome, that they may make all that
I have commanded thee. The Tent 7
of the congregation, and the Arke of
the Testimonie, and the Covering-
mercie-seat that *is* thereupon: and all

8 the veſſels of the Tent. And the Table, and the veſſels thereof: and the pure Candleſtick, and all the veſſels thereof: and the Altar of incenſe.
9 And the Altar of burnt-offring, and all the veſſels thereof: and the Laver,
10 and the foot thereof. And the garments of miniſtery, and the garments of holines for Aaron the prieſt, & the garments of his ſons, to miniſter-in-
11 the-prieſts-office. And the anointing oile, & incenſe of ſweet-ſpices, for the holy *place*: according to al that I have commanded thee, ſhall they doe.
12 And Iehovah ſpake unto Moſes,
13 ſaying. And thou, ſpeake thou unto the ſons of Iſrael, ſaying; Verily my Sabbaths ye ſhall keepe: for it *is* a ſigne between me & you, throughout your generations; to know, that I *am* Iehovah, *that* ſanctifieth you.
14 And ye ſhall keepe the Sabbath, for it *is* holineſſe to you: they that profane it, *every one* ſhall be put-to die the death: for every one that doth *any* worke therein, even that ſoule ſhall be cut-off, from amongſt his
15 peoples. Six daies ſhall worke be done; but in the ſeventh day, *is* the Sabbath of Sabbathiſme, holineſſe to Iehovah: every one that doth *any* worke in the Sabbath day, ſhall bee
16 put to die the death. And the Sons of Iſrael ſhall keepe the Sabbath: to obſerve the Sabbath throughout their generations, *for* an everlaſting
17 covenant. Betweene mee and the Sonnes of Iſrael, it *ſhall be* a ſigne for ever: for *in* Six daies, Iehovah made the heavens and the earth; and in the Seventh day hee reſted and was refreſhed.

18 And he gave vnto Moſes, when he had made-an-end of ſpeaking with him, on mount Sinai, two Tables of teſtimonie: Tables of ſtone, written with the finger of God.

Annotations.

2 BEzaleel] in Greeke, *Beſeleel*; by interpretation, *In the ſhadow of God*: he was the ſonne of *Vri*, the ſon of *Hur*, the ſon of *Caleb*, or *Chelubai*, the ſon of *Eſron*, the ſonne of *Pharez*, the ſon of *Judah*; from whom he was the ſeventh generation, (as Enoch was the ſeventh from Adam,) and is here deſigned the maſterworkman of the Lords Tabernacle. See his genealogie, in 1. *Chron.* 2. 5. 9. 18. 19. 20.

3 Verſe 3. *Spirit*] that is, gifts of the Spirit, ſuch as are after mentioned. So Paul openeth it, in 1. *Cor.* 12. 4. 8. 11. ſee alſo *Act.* 2. 4. The Greeke expoundeth it, *a divine Spirit*; the Chaldee, *a Spirit from before the Lord*.

workmanſhip] or, *Art*: Hebrew *worke*. So verſe 4.

4 Verſe 4. *deviſe cunning-works*] ſuch as were mentioned in *Exodus* 26. 1, &c. ſee the notes there. The Hebrew phraſe, is figurative; *to thinke thoughts*: which the Greeke explaineth, *to thinke* (or *mind*) *and to make-artificially*: the Chaldee ſaith, *to teach artificers*: as it is in *Exodus* 35. 34. Theſe three things in Bezaleel; a calling, a furniſhing with gifts, and a working or operation accordingly, are neceſſarie in al the publike miniſters of the Church. So Paul mentioneth diverſities (or diſtributions) 1 of *gifts*, by the *Spirit*; 2 of *adminiſtrations* (or *miniſteries*) by the *Lord* [Ieſus;] and 3 of *operations*, by *God* [the Father,] 1. *Cor.* 12. 4, 5, 6. *to worke*] or, *to doe*, *to make*: but *doing* is often uſed for *working* (as is noted on *Exodus* 5. 9.) and ſo

so the Greeke translateth it here; also in *verse* 5.

5 Verse 5. *ingraving*] or *cutting*. The Hebrew word generally signifieth a studious and artificiall ingraving or cutting in stone, in wood, in yron, in earth, (and then it is Englished *ploughing*,) or any other like handicraft. *to fill*] that is, *to set* in the golden ouches, *as Exodus* 28. 11. *to worke*] or, *to make in all worke*: meaning *cunning worke*; as is expressed in *Exod.* 35. 33.

6 Verse 6. *Aholiab*] in Greeke, *Eliab*; by interpretation, *The Tabernacle of the Father*. He is the second master-workman, and of the tribe of Dan the handmaids sonne, joyned with Beseleel, as God usually joineth two together in all weighty affaires: See *Exodus* 4. 14, 15. and 6. 26. *Mat.* 10. 2, 3. *Luk.* 10. 1. *Act.* 13. 2. *Hag.* 1. 14.

7 Verse 7. *vessells*] or *instruments, furniture, implements*. So after.

10 Verse 10 *of ministerie*] veiles, clothes, coverings, which served to wrap up the holy things in, when the host remooved, as *Numb.* 4. 5. 9. 11. 12, &c. Of the Priests garments, see *Exodus* 28.

13 Verse 13. *Verily*] or *Notwithstanding*: the Greeke translateth it *See*. Though the worke of the Tabernacle, were studiously and speedily to be done, yet God would not have any of it done on the Sabbath daies. The Law of the Sabbath is very often repeated: see *Gen.* 2. 2. *Exodus* 16. 23. &c. and 20. 8. &c. and 23. 12. and 35. 2, 3. *to know*] that is, *that ye may know*, as the Greeke translateth. The principall signification of the Sabbath, was for grace and sanctitie; which therefore the Lord often urgeth, and blameth the breach of this day, as the violating of his covenant See *Neh.* 9. 14. *Ezek.* 20. 12, 13. 16, 20, 21. *Esay* 58. 13. The true observation hereof, is by faith in Christ, *Heb* 4. 3. 9, 10, 11. The Hebrew Doctors say, *The Sabbath, and the precept against idolatrie, each of these two, is as weighty as all the other Commandements of the Law: and the Sabbath is a signe betweene God and us for ever. Therefore who so transgresseth the other Commandements, he is generally a wicked Israelite: but hee that openly profaneth the Sabbath, is as an Idolater, both of them as infidels in all their affaires. Therefore the Prophet laudeth and saith* (*Esay* 56. 2.) *Blessed is the man that doeth this, and the sonne of man that layeth holdeth on it: that keepeth the Sabbath from polluting it. Maimony*, treat. of the *Sabbath*, *Chap.* 30. *Sect* 15.

Verse 14 *that soule*] the Chaldee translateth, *that man shall be destroied*. This cutting off, the Iewes understand to be untimely death by the hand of God; when a man so violateth Gods Law, as there are no witnesses whereby men should punish him: See *Gen.* 17. 14. And of the Sabbath thus they write; that for *doing worke therein, if a man doe it wilfully and presumptuously, he is guiltie of cutting off*, (to perish by the hand of God:) *and if there be witnesses that see him, he is to bee stoned to death*; [as was performed in *Numb.* 15. 35, 36.] *and if hee doe it of ignorance*, (or errour,) *he is bound to bring the sin offring appointed for the same*: (according to the Law in *Numb.* 15. 27.-30.) *Maimony*, in treat. of the *Sabbath*, *Chap.* 1. Among the Heathen Romanes, their Flamins (or Priests) might see no worke done on their holy daies, but by a crier gave men warning to the contrary: and who so obeyed not, was mulcted, and gave a beast for a sacrifice. Albeit, they might doe things whereof dammage would follow, if they were omitted, as to pull an oxe out of a ditch, to underset an house ready to fall, &c. *Macrob. Saturn. booke* 1. *chap.* 16.

Verse 15. *of Sabbathisme*] that is, *of cessation* and *rest*. See *Exod.* 16. 23. The Greeke translateth it, *a Rest holy to the Lord*.

Verse 16. *to observe*] Hebrew *to doe*, see the notes on *Exod.* 34. 22.

Verse 17. *me*] the Chaldee translateth, *Betweene my Word and the sonnes of Israel*: that Word is Christ, by whom the Sabbath is truely sanctified to his Church, *Hebrewes* 4. From this Scripture the Hebrewes gather, that onely Israel was charged with the sabbath day, and not the nations of the world: *Talmud. in Betsah, Chap. Iom tob.* So from *Exod.* 16. 29. Yet thus also they say: *It is unlawfull to speake to an Infidel to doe any worke for us on the Sabbath day, although he bee not charged*

to keepe the Sabbath, and although hee be ſpoken to before the Sabbath. Maimony, treat. of the *Sabbath, Chap. 6. Sect.* 1. Howbeit this opinion of theirs ſeemeth not agreeable to Gods will; for the Sabbath was to be kept before the Law was given at mount Sinai, *Exodus* 16. 23. even from the Creation, *Geneſis* 2. 2, 3. therefore it was given to all the world. *was refreſhed*] the Greeke and Chaldee doe tranſlate, *hee ceaſed and reſted*. This is ſpoken of God, after the manner of men, who are refreſhed by reſt from their workes. Of ſuch manner ſpeeches, ſee what is noted on *Gen.* 6 6.

18 Verſe 18. *of ſtone*] that ſo the record of them might remaine for ever, *Iob.* 9. 24. Theſe Tables were *the worke of God*, even as the writing was *the writing of God*, *Exodus* 32. 16. and theſe being broken in peeces, (*Exodus* 32. 19.) two other tables of ſtone, like them, were hewed out by Moſes, but written againe by the Lord, *Exodus* 34. 1. 4. After this, Chriſt by the Spirit of God writeth his Law, *not in Tables of ſtone, but in fleſhly tables of the heart*, 2. *Cor.* 3. 3. and theſe *fleſhly tables*, are alſo the worke of God, as he ſaith, *I will take the ſtonie heart out of their bodies, and I will give them an heart of fleſh*, *Ezek.* 11. 19. The *Mind* and the *Heart*, are the ſpirituall tables, *Heb.* 8. 10. in the one, ſuch things are written as men ſhould know and beleeue, in the other, ſuch as ſhoud be done or omitted. The firſt Tables which God made, ſignified the ſtonie hearts, which all men have by nature now corrupted, in which notwithſtanding God hath left his Law written, ſo that they *doe by nature the things of the Law*, and *ſhew the worke of the Law written in their hearts*, *Rom.* 2. 14. 15. though ſtill they continue hard and ſtonie, and their ſinnefull nature is not changed. The ſecond tables of ſtone, ſignified the heart of the Iewes, hewed and poliſhed by Moſes and his legall miniſterie, in whoſe heart God alſo wrote his Law, wherein they *reſted* and *made their boaſt of God, and knew his will*, and had *the information of knowledge, and of the truth in the Law*, *Rom.* 2. 17, 18. 20. Howbeit their heart continued ſtonie and unchanged, ſo that *they which taught others, taught not themſelves*; neither could they *ſtedfaſtly looke on Moſes face*, nor ſee *the end of that which is aboliſhed, but their minds were blinded*; and even to this day, *a veile is laid upon their heart*, *Rom.* 2. 21. 2. *Cor.* 3. 7. 13, 14, 15. The third, which are tables of fleſh, is the worke of Chriſt by his Spirit, giving us *new hearts*, and *writing his Lawes in them*, 2. *Cor.* 3. 3. *Ezek* 36. 26. *Heb.* 8. 10. Theſe things, both of the weakeneſſe of Moſes miniſterie, and of the grace of Chriſt, the ancient Hebrew Doctors acknowledged, as in their gloſſe upon *Song* 1. 1. *Let him kiſſe me*, &c there, mentioning that requeſt of the people in *Exodus* 20. 19. *Speak thou with us*, &c. they ſay, *Moſes taught them the Law, and whatſoever they learned, they forgat againe*. Then they came unto Moſes and ſaid, O that God would ſhew himſelfe againe; and kiſſe us with the kiſſes of his mouth, that his doctrine might bee faſtened in our hearts. Moſes ſaid unto them, *This cannot be done now, but it ſhall be in the dayes of Chriſt*; *as it is written*, (*Jer.* 31. 33.) *I will put my Law in their inward parts, and write it in their hearts*. *Midraſh, Cant.* 1. 1.

finger] which ſignified Gods *Spirit*, as, I *with the finger of God*, caſt out divels, *Luk.* 11. 20. which is expounded, *the Spirit of God*, in *Mat.* 12. 28. That which was written, was *according unto all the words, which the Lord ſpake with Iſrael in the mount, out of the midſt of fire*, *Exodus*, 20. *Deut.* 9. 10.

CHAP.

Chapter XXXII.

1 The people in the abſence of Moſes, cauſe Aaron to make a Calfe. 6 They ſacrifice thereunto. 7 God certificth Moſes of their ſinne, 10 and his purpoſe to conſume them therefore. 11 Moſes intreateth for the people. 14 The Lord repenteth concerning the evill againſt them. 15 Moſes commeth downe with the Tables, 19 and upon ſight of their ſinne, hee breaketh them. 20 He deſtroyeth the Calfe. 22 Aarons excuſe for himſelfe. 25 Moſes cauſeth the Idolaters to be ſlaine. 28 The Levites are the executioners. 31 Moſes prayeth that either the ſinne of Iſrael be forgiven, or himſelfe to bee blotted out of the Booke of God. 34 God ſpareth the people for the preſent, but after plageth them.

1 AND the people ſaw that Moſes delayed to come downe out of the mountaine: and the people gathered themſelves together, unto Aaron, and ſaid unto him, Riſe-up, make gods for us, which may goe before us; becauſe this Moſes, the man which brought us up out of the land of Egypt; we know not what is *become* of him. 2 And Aaron ſaid unto them; Breake-off the eare-rings of gold, which *are* in the eares of your wives, of your ſonnes, and of your daughters: and bring them unto me. 3 And all the people brake-off, the eare-rings of gold, which *were* in their eares: and brought *them* unto Aaron. 4 And he received *them* at their hand, and faſhioned it with a graving-tool, and he made it, a molten calfe; and they ſaid; Theſe *be* thy gods, ô Iſrael, which brought thee up, out of the land of Egypt. 5 And Aaron ſaw *it*; and he built an Altar before it: and Aaron proclaimed and ſaid; To morrow *is* a feaſt to Iehovah, 6 And they roſe-up earely on the morrow, and offred Burnt-offrings, and brought neer Peace-offrings: and the people ſate downe to eat and to drinke, and roſe-up to play.

7 And Iehovah ſpake unto Moſes, (*ſaying:*) Goe get thee downe; for thy people, which thou broughteſt up out of the land of Egypt, have corrupted *themſelves*. 8 They have turned-aſide quickly out of the way which I commanded them; they have made them a molten calfe: and they have bowed themſelves-downe thereto, and have ſacrificed thereunto, and ſaid; Theſe be thy gods ô Iſrael; which have brought thee up, out of the land of Egypt. 9 And Iehovah ſaid unto Moſes: I have ſeene this people, and behold, it *is* a ſtiffe necked people. 10 And now, let me alone, and my anger ſhall waxe hot againſt them, and I wil conſume them: and I will make of thee a great nation. 11 And Moſes earneſtly beſought the face of Iehovah his God: and ſaid, Wherefore ô Iehovah, ſhall thy anger waxe hot againſt thy people; which thou haſt brought-forth out of the land of Egypt with great power, and with a mighty hand? 12 Wherefore ſhould the Egyptians ſpeake *and* ſay; For evill did he bring them out, to kil them in the mountaines, and to conſume them from upon the face of the earth: Turne from the horneſſe of thine anger, and repent of the evill

13 againſt thy people. Remember Abraham, Iſaack, and Iſrael thy ſervants: unto whom thou ſweareſt by thy ſelfe, and ſpakeſt unto them, I will multiply your ſeed as the ſtarres of the heavens: and all this land which I have ſpoken of, will I give unto your ſeed, and they ſhall inherit
14 *it* for ever. And Iehovah repented concerning the evill which hee had ſpoken to doe unto his people.
15 And Moſes turned and went downe from the mountaine, and the two Tables of the teſtimonie *were* in his hand: the tables *were* written on both their ſides; on the one *ſide* and on the other, *were* they written.
16 And the tables, they *were* the worke of God: and the writing, that *was* the writing of God; graven upon the
17 Tables. And Ioſhua heard the voice of the people as they ſhouted: and he ſaid unto Moſes; *there is* a
18 voice of warre in the campe. And he ſaid; *It is* not the voice of *them* that ſhout *for* maſterie, neither *is it* the voice of *them* that cry *for* diſcomfiture: the voice of ſinging, doe I
19 heare. And it was when hee came nigh unto the campe, then hee ſaw the calfe and the dances: and Moſes anger waxed hot, and he caſt the Tables out of his hands; and brake
20 them, beneath the mount. And he tooke the calfe, which they had made, and burnt *it* in the fire; and ground *it*, till it was ſmall: and ſtrawed *it* upon the face of the water; and made the ſonnes of Iſrael drinke
21 *of it*. And Moſes ſaid unto Aaron, what did this people unto thee: that thou haſt brought upon them, *ſo* great a ſinne? And Aaron ſaid, 22
Let not the anger of my Lord waxe hot: thou knoweſt the people, that they *are ſet* on evill. And they ſaid 23
unto me; Make gods for us, which may goe before us, becauſe this Moſes, the man which brought us up out of the land of Egypt, wee know not what is *become* of him. And I 24
ſaid unto them, Who *ſoever* hath *any* gold, breake ye *it* off, and they gave *it* me: and I caſt it into the fire; and there came out this calfe. And Moſes 25
ſaw the people, that they *were* naked: for Aaron had made them naked, unto *their* ſhame, amongſt thoſe that roſe up againſt them. And 26
Moſes ſtood in the gate of the camp; and ſaid, Who *is* for Iehovah? (*let him come*) unto me: and all the Sons of Levi, gathered themſelves unto him. And hee ſaid unto them; 27
Thus ſaith Iehovah, the God of Iſrael, Put ye *every* man his ſword upon his thigh: Paſſe ye and returne ye from gate to gate, in the campe, and kill ye *every* man his brother, and *every* man his fellow-friend, and *every* man his neighbour. And the Sons 28
of Levi did, according to the word of Moſes: and there fell of the people in that day, about three thouſand men. And Moſes ſaid, Fill ye your 29
hand to day unto Iehovah, even *every* man in his Son, and in his brother: that *he* may give upon you, *this* day a bleſſing. And it was on the mo- 30
row that Moſes ſaid unto the people,

ple, you have ſinned a great ſin: and now I will goe-up unto Iehovah; peradventure I ſhal make-atonement
31 for your ſin. And Moſes returned unto Iehovah, and ſaid; Oh, this people hath ſinned a great ſinne, and they have made them gods of gold.
32 And now, if thou wilt forgive their ſinne, and if not, wipe me I pray thee out of thy Booke, which thou haſt
33 written. And Iehovah ſaid unto Moſes, Whoſoever ſinneth againſt me, I will wipe him out of my Book.
34 And now, goe, lead the people vnto (*the place*) that I have ſpoken to thee, behold my Angell ſhall goe before thee: and in the day *when* I viſit, then will I viſit their ſin upon them.
35 And Iehovah plagued the people: for that they made the calfe, which Aaron made.

Annotations.

1 DElayed] The firſt ſignification of the Hebrew word is to be *aſhamed*, *Gen.* 2. 25. and becauſe long tarrying and looking for ones comming, cauſeth ſhame, (as in *Iudg.* 3. 25. *they tarried till they were aſhamed*;) therefore the word is alſo uſed for *tarying* or *delaying of the time*, *Iudg.* 5. 28. and is ſo here tranſlated by the Chaldee and the Greeke: and in *Rev.* 10. 6. *time* is uſed for *delay*.

the people] that is, *ſome of them*, as the like word in *verſe* 6. is opened by Paul, in 1. *Cor.* 10. 7.

Gods] that is, an image or repreſentation of God; as after in *verſe* 4. and the words here following manifeſt. This narration ſheweth, how the Iſraelites (who promiſed to doe all that the Lord commanded, *Exod.* 19. 8.) did behave themſelves in keeping of the morall Law, and of that great Commandement, which God had both ſpoken to them himſelfe from heaven, and repeated againe by Moſes, *Exod.* 20. 4. 23. that to the impoſſibility of the Law, in that it was weake through the fleſh, might be ſeene in this people, even at the firſt before any obedience was performed, *Rom.* 8. 3. *Nehem.* 9. 13. 16. become *of him*] or, done *to him*. They looked for Moſes, to bring them a forme of worſhip, and ſome viſible ſigne of Gods preſence among them, (as afterwards was in the Tabernacle, and the Arke with the mercy-ſeat, *Exod.* 40. 34, 35. *Numb* 7. 89.) but becauſe he came not, they would have a worſhip of their owne, ſuch (in likelihood) as they had uſed or ſeene in Egypt; for now *in their hearts they turned backe againe into Egypt*, as is written in *Act.* 7. 39. 40 And yet fourtie daies were not expired, neither were the terrible ſignes of Gods preſence taken away; for the mountaine ſtill *burnt with fire*, *Deut.* 9. 15. The Hebrewes ſay, *They required not the Calfe, that it ſhould be unto them for a God*, &c. *but onely that it might teach them the way, as an other Moſes. R. Menachem*, on *Exod* 32. *fol.* 117.

3 Verſe 3. *eare-rings*] the Iewels which God had given them, of the ſpoiles of Egypt, (*Exod.* 12. 35, 36.) they now abuſe to make an Idol of, to diſhonor God with. So after God complaineth of Iſrael, that the eare-rings and Iewels wherwith he had decked them, they took and made images, and committed whoredome (that is Idolatrie) with them, *Ezek* 16. 11, 12. 17. And the words and doctrines in the Scriptures, being likened to *chaines* and *ornaments*, *Prov.* 1. 8, 9. the like ſinne to Iſraels is committed, when men peruert the holy Scriptures unto hereſies, to their owne perdition, 2. *Pet.* 3. 16.

4 Verſe 4. *faſhioned it*] or, *formed it*, meaning the Calfe: or *it*, is put for *them*, the Iewels every one: and ſo the Greeke ſaith, *he formed them*. *graving-toole*] or, *pen*, as the originall word elſwhere ſignifieth, *Eſay* 8. 1. which may be underſtood, that firſt Aaron drew with pen or pencil, the forme of a calfe, and after did caſt the mould thereof: or, that he cut and poliſhed the calfe herewith, when he had molten and made it. So Idolaters doe even to this day

day, draw out and poliſh with their pennes, idoll-worſhip and hereſie. *and hee made*] or, *when he had made it.* *molten calfe*] Hebrew, *calfe of melting*, or *of molten worke*; meaning the image of a calfe, as before the image of God, is called *God*, *verſe* 1. As the Heathens changed the glorie of the incorruptible God, into images made like to corruptible men, birds, beaſts, &c. *Rom.* 1. 23. ſo Iſrael now *changed their Glorie into the ſimilitude of an oxe that eateth graſſe*; *and forgat God their Saviour*, *Pſal.* 106. 19, 20, 21. *Theſe be thy Gods*] that is, *This is thy God*; as the holy Ghoſt expounderh it in *Nehem.* 9. 18. *They made them a molten calfe, and ſaid, this is thy God*; meaning an image of the true God, which had brought them out of Egypt, who is alſo called in Scripture after the like phraſe plurally, though he be but one, as in *Gen.* 20. 13. and 35, 7. *Ioſ.* 24. 19. As the image of a calfe, was before called a calfe; ſo the Scripture uſeth figuratively to call ſignes and figures, by the names of thoſe things they ſignified, as *Exod.* 12. 11. and 17. 15. *Gen.* 37. 7. *Mat.* 26. 26. 28. 1. *Cor.* 10. 4. Thus Ieroboam ſpake alſo of his golden calves, 1 *King.* 12. 28 And *the intent of Iſrael in making the calfe, and the intent of Ieroboam, were one.* *R. Menachem*, on *Exod.* 32.

5 Verſe 5. *to Iehovah*] or *of Iehovah*, as the Greeke is, *of the Lord*; unto whom a feaſt ſhould have beene kept, *Exod.* 10. 9. and to him they intended this their ſervice, although indeed *the ſacrificed unto the Idoll, and rejoyced in the workes of their own hands. verſe* 8. *Act.* 7. 41. and in Gods account, offred *unto Divels, after whom they went a whoring*, *Levit.* 17. 7. So Iehu would be thought zealous *for Iehovah*, when yet he worſhipped Ieroboams golden calves, which alſo were *Divels*, 2. *King.* 10. 16. 29. 2 *Chron.* 11. 15.

6 Verſe 6 *brought-neer*] to the altar; that is, *offred*, as the Greeke tranſlateth. *to play*] ſo the Apoſtle tranſlateth it alſo in Greeke, 1 *Cor* 10 7 ſometime the word is uſed for *laughing* and *rejoycing*, *Gen.* 21. 6. here it is meant of their ſinging, dancing, &c. about their Gods of gold, *verſe* 18, 19. So that which one Prophet calleth *playing* (the word here uſed) 1. *Chron.* 15. 29. another calleth *dancing*, 2. *Sam.* 6. 16. The Hebrewes (as *R. Menachem* on this place) expound it whoredome, according to that in *Gen.* 39. 14. *He hath brought in to us an Hebrew man to mocke us* (or *to play with us*,) which being underſtood of ſpirituall whoredome, that is, Idolatrie, is according to truth. And from this their practiſe, we are warned not to be *Idolaters like them*, 1. *Cor.* 10. 7.

Verſe 7. *Goe*] the Greeke addeth the word *quickly*, as Moſes alſo doth in *Deut.* 9. 12 *Ariſe, get thee downe quickly.* *corrupted*] this implieth both their Idolatrie, and the judgement which they brought upon themſelves therefore, as in *Gen.* 6. 11, 12, 13. whereupon he calleth them Moſes his people, as not being worthy to bee named Gods children, *Deut.* 32. 5. but under the wrath and curſe of Moſes law. The Greeke interpreteth it, *have tranſgreſſed the Law.* 7

Verſe 9. *ſtiffenecked*] or *hard necked*, as elſwhere the Lord ſaith, *Thou art hard, and thy necke is an yron ſinew*, *Eſay* 48 4. It is a ſimilitude taken from unruly heiffers that will not ſubmit their necke to the yoke, *Hoſ.* 4. 16. *Ier.* 5. 5. and 17. 8. and ſo meaneth ſtubborn and diſobedient cariage; of which God often reproueth them by this name, *Exod.* 33. 3. 5. and 34. 9. *Deut.* 9. 6. 13. and 10. 16. and 31. 27. *Ier.* 7. 26. and 19. 15. *Neh.* 9. 17. 29. *Act.* 7. 51. 9

Verſe 10. *Let me alone*] that is, intreat me not to ſpare them; or, hinder mee not by thy prayer, from puniſhing them. So the Chaldee tranſlate, *Leave off thy prayer before me.* *conſume*] *and put out their name from under heauen*, *Deut.* 9. 14. *of thee*] Hebrew *make thee to a great nation.* In *Deut.* 9. 14. it is ſaid, *a mighty nation, and greater then they.* So againe in *Numb.* 14. 12. 10

Verſe 11. *the face*] this the Greeke and Chaldee tranſlate, *hee praied before the Lord:* but Gods *face*, is ſometime uſed for his *anger*, as in *Gen.* 32. 20. *Lev.* 20. 6. *Pſal.* 21. 10. and 34. 17. and ſo it meaneth a ſupplicating againſt the anger which was now waxing hot. For they had beene aboliſhed, had not Moſes ſtood before God in the breach, to turne away 11

his

his wrath from destroying them, *Psal.* 106. 23. *Wherefore* &c.] This is not a question, as if there were no cause for the Lord to be angrie; but is a manner of earnest intreaty, that hee would not in wrath destroy them. So the Prophets often used to pray in this sort, as in *Psal.* 10. 1. and 44. 25. *Esay* 64. 12. And when Christ said, *Wherefore make yee this adoe and weepe?* *Marke* 5. 39. another Euangelist explaineth it, *Weepe not*, *Luk.* 8. 52. and, *Art thou come to torment us?* *Mat.* 8. 29. is expounded, *I pray thee torment mee not*, *Luke* 8. 28.

12 Verse 12. *for evill*] or, *in evill, in malice*, that is, *maliciously*: the Greeke translateth *with maliciousnesse*. *repent*] The Greeke translateth, *be mercifull unto the evill of thy people*: which thing is here implied, but the Hebrew phrase, meaneth also the evill of punishment, which God should *repent* of, that is, not inflict upon them, speaking after the manner of men, as in *Gen.* 6. 6. Therefore the Chaldee addeth *repent of the evill, which thou thinkest to doe to thy people*, which is confirmed by *verse* 14.

13 Verse 13. *by thy self*] God having no greater to sweare by, and by such an oath, willing to shew the immutability of his counsell, as Paul expoundeth it, *Heb.* 6. 13. 17. The Chaldee translateth, *by his Word*. See *Gen.* 22. 16, 17, 18 unto which place, this praier of Moses hath speciall reference; where also the blessing of all nations in Christ, is mentioned, which is the ground of this request, & of Gods yeelding thereunto. So the Hebrew Doctors after a sort acknowledged, saying, *Then Moses returned and sought mercie at the face of the Lord, and the Lord remembred the inclination of Isaack, who was bound by his father in mount Morijah upon the Altar: and the Lord turned from his anger, and caused his divine-presence to dwell in the midst of them, as before. Thargum in Cant. cap.* 1. *vers.* 13. *&* cap. 2. *v.* 17.

15 Verse 15. *on the one*] Hebrew *on this* side, *and on this*. This manner of writing on both sides, was also in other mysticall bookes, *Ezek.* 2. 10. *Rev.* 5. 1. It signified in respect of the Law it selfe, that it hath both the outward letter, and inward spirituall meaning, *Rom.* 7. 14. *Gal.* 4. 24. in respect of men, that the Law should be written outwardly in their actions before men, and inwardly in their hearts before God, *Mat.* 5. 16. *Heb.* 8. 10. *Rom.* 2. 28, 29. See the notes on *Exod.* 31. 18.

Verse 16. *the worke of God*] herein they differed from the second tables, which were the worke of Moses, *Exod.* 34. 1. It is a tradition of the Iewes, that these first tables were *hewen out of the Saphir of the throne of* Gods *glorie*, (mentioned in *Exod.* 24. 10. *Thargum in Cant. cap.* 1. *v* 11. 16

Verse 17 *Ioshua*] or, as the Greeke writeth him, *Iesus*: see *Exodus* 17. 9. 17

of them that shout] or, *of them that answer* (or *sing*:) Hebrew, of answering, (or singing.) The Chaldee translates it, *it is not the voice of strong men, which overcome in the warre, neither is it the voice of weake men, which art discomfited.*

discomfiture] or *weakenesse*, of such as are overcome. *singing*] for play and voluptuousnesse, good cheare, &c. as in *verse* 6. Therefore the Chaldee translateth it, *the voice of them that play*; and the Greeke addeth, *of them that sing for wine.*

Verse 19. *his hand*] or, *his hand*; that is, each of his hands: the Hebrew hath both readings, the first by the vowels and margine; the other by the letters in the line. So in *Exod.* 35. 11. *Lev.* 9. 22. and 16. 21. *Deut.* 2 33. 19

brake them] to signifie the breaking of the covenant, by reason of their sin. For that Moses did this advisedly, and by the motion of Gods Spirit, appeareth by his relation of it againe, in *Deut.* 9. 16, 17. Wherefore the Tabernacle of the congregation, (wherein the Lord was to bee sought) was upon this, pitched afarre off from the campe, untill by Moses intreaty, reconciliation was made betweene God and the people, *Exodus* 33. 7. 9. &c.

Verse 20 *small*] even *as dust*, *Deut.* 9 21. 20 that it might utterly be abolished: and that they might drinke thereof. *the waters*] *of the brooke that came downe out of the mount*, *Deut* 9. 21. from the Rocke in Horeb, *Exodus* 17. 6. which Rocke was Christ. 1. *Cor.* 10. 4

drinke] By this they were taught the way of salvation from their sins: whiles Moses (that is the Law) giveth the knowledge of sin,

and condemnation for the ſame, *Rom.* 3. 20. *Gal.* 3. 10. and forceth men unto Chriſt, the Rocke from whom doe flow the waters of life, wherein all ſinne is ſwallowed up to the repentant beleeving ſinner; who by drinking the duſt thereof with the waters of the Goſpel, into their owne bowels; doe acknowledge the curſe which they have deſerved, and doe judge themſelves, who are elſe to bee condemned of the Lord, *Gal.* 3. 24. *Ezek.* 36. 31. and 20. 43. 1. *Cor.* 10. 31. Compare *Numb.* 5. 17. 19, &c.

22 Verſe 21. *are ſet*] or, lie *in evill*; as the Apoſtle uſeth a like ſpeech of the world, 1. *Joh.* 5. 19. or, are *in evill*: that is, are *very evill*: as Gods works are ſaid to bee *in faith*, *Pſal.* 33. 4. that is, *moſt faithfull*, or *true*: the woman is ſaid to be *in the tranſgreſſion*, 1. *Tim.* 2. 14. that is, *the tranſgreſſor*, and many the like. The Greeke tranſlateth, *thou knoweſt the violent-force of this people.*

24 Verſe 24 *there came out*] Aaron here is not ſo free in confeſſing his owne ſinne, as he did the peoples; but ſpeaketh of the Calfe, as if it had beene made rather by hap, then by his art, *verſe* 4. But Aarons ſinne was ſo great, as the Lord was very angry with him, to have deſtroyed him: had not Moſes praied for him alſo, *Deut.* 9. 20. for he had made the people naked unto their ſhame; as after, in *verſe* 25. Compare Aarons excuſe with Adams, *Gen.* 3.

25 Verſe 25. *naked*] in the ſhame of their ſinnes, deprived of the glorie and protection of God, as naked unarmed men, to bee devoured of their enemies, Compare *Gen.* 3. 10. *Rev.* 3. 18. and 16. 15. The Greeke tranſlateth it *diſſipated*, (or *ſcattred*,) *for Aaron had diſſipated them*; for *a rejoycing to their adverſaries.* *unto ſhame*] or, *infamie*, and as the Greeke tranſlates it, *a rejoycing*, or *mockerie*: which the Chaldee paraphaſeth thus, *to blot them with an evill name in their generations.* So the *Thargum* on Solomons Song, *cap.* 1. *verſe* 12. ſaith hereof; *the wicked of that generation roſe up, and made a golden calfe, together with the mixed people which were among them: and they made their works to ſtinke, and their evill name went out into the world.* And Paul applieth the like againſt the Iewes, *Through breaking the law diſhonoureſt thou God, For the name of God is blaſphemed among the Gentiles through you*, *Rom.* 2. 23, 24.

amongſt thoſe that roſe up againſt them] or, *by their adverſaries.* For a people naked without Gods protection, are eaſily by their enemies foyled, and put to ſhame; as in *Numb.* 14. 42, 43. 45. 2. *Chron.* 12. 5. and 28. 5, 6.

Verſe 26. *the gate*] the publike place of judgement: ſee *Gen.* 34. 20. *Deut.* 17. 5. *Ruth* 4. 1. 11. *let him come*] this word, (ſupplied alſo by the Greeke,) Moſes through haſte and earneſtneſſe omitteth. See the like in *Gen.* 13. 9. and 11; 4. and 23. 13. The Chaldee alſo addeth it, ſaying, *They that feare the Lord, let them come unto me.* 26

Verſe 28. 3000 *men*] the principall authors of this wickedneſſe, for that many moe were guiltie alſo of the ſame, appeareth by *verſe* 30, &c. 28

Verſe 29. *Fill your hand*] that is, Conſecrate your ſelves and your ſervice to the Lord, a phraſe taken from the ordaining of ſacrificers, *Exodus* 29. 7. Hee ſheweth that the executing of juſtice, is acceptable to God as ſacrifice, 1. *Sam.* 15. 18-22. The Chaldee tranſlateth, *Yee have offred your offrings this day*, &c. *that* he *may give*] or, *that there may be given*, namely, from God. For this fact of the Levites, who acknowledged not their owne parents, brethren or children, to ſpare them from death; is after mentioned to their praiſe, in the bleſſing that Moſes uttered, *Deut.* 33. 9, &c. And this tribe of Levi, was adjoyned by the Lord unto the prieſts, and taken in ſtead of all the firſt borne of Iſrael, *Numb.* 3. 9. 41. 45. So the children wiped out as it were, the ſtaine of their Father Levi, who had before abuſed his ſword unto injuſtice; for which hee loſt the bleſſing that elſe hee ſhould have had, *Gen.* 49. 5. 7. 29

Verſe 30. *peradventure I ſhall*] or, *it may be I ſhall*, or, *if ſo bee I may*; thee Greeke tranſlateth, *that I may.* They are words that imply a difficultie, though good hope to obtaine, as ſinners are taught to have upon their turning unto God, *Luke* 15. 18. 30

So

So in *Amos* 5. 15. *It may be the Lord will bee mercifull*: and *Ioel.* 14. 12. *If so be (peradventure) the Lord will be with me*; also in 1. *Sam.* 14. 6.

31 Verse 31. *unto Iehovah*] before whom, he *fell downe fortie daies and fourtie nights, as before*: for he was *afraid of the anger and hot displeasure, wherewith the Lord was wroth against them, Deut.* 9. 18, 19. *of gold*] As Moses here particularly expresseth the sinne of Israel, so the Hebrew Doctors gather from this example, a generall rule, that every sinner when he repenteth, must confesse that particular sin which he hath committed. *Maimony*, treat. of *Repentance, Chap.* 2. *Sect.* 3.

32 Verse 32. *if thou wilt*] an unperfect speech, through passion of mind: such as are sundry times used in Scripture. See *Luke* 13. 9. and the notes on *Exodus* 4. 5. and 18. 11. The Greeke translation supplieth the defect thus, *And now, if thou wilt forgive them the sinne, forgive* them. The word *If*, is used also in praiers, as *Gen.* 24. 42. and 28. 20. *thy Booke*] the *Booke of life, Phil.* 4. 3. or, *of the living, Psal.* 69. 29. called *the writing of the house of Israel, Ezek.* 13. 9. spoken of God, after the manner of men. This wish proceeded from great sorrow in heart, for the fall of this people: from the zeale of Gods glorie, and love of his brethren, for whose sakes hee could wish himselfe accursed (or separated) from Christ, as Paul also did, *Rom.* 9. 1, 2, 3. Herein also Moses dealt as a mediator betweene God and men; and was a figure of our Mediator Christ, who laid downe his life for the sheepe, *Iohn* 10. 15 and rede med us from the curse of the Law, when he was *made a curse for us, Gal.* 3. 13. although Moses could not fully effect the grace that hee desired for the people. *The intent of Moses* (say the Hebrew Doctors) *was, that hee might die in stead of them, and beare their punishment, according to that* (in *Esay* 53. 5.) *hee was wounded for our trespasses: for the death of the iust maketh reconciliation*, &c. *R. Menachem*, on *Exod.* 32.

33 Verse 33. *whosoever*] the Greeke saith, *if any hath sinned*; meaning such sinne as whereby men fall away finally; against whom David prayeth, *Let them be wiped out of the booke of the living, Psal.* 69. 29. but who so overcommeth, Christ will *not wipe his name out of the Booke of life, Rev.* 3. 5. *I will wipe*] or, *I should wipe* him out, if any.

Verse 34. *unto the place*] the word *place*, 34
the Greeke also addeth, meaning the land of Canaan. So God in indignation giveth over the people unto Moses, and the conduct of the Angel; and would withdraw the signes of his presence from them; as after he did, in *Exodus* 33. *Angel*] there was an Angel fore-promised in *Exod.* 23. 20. Howbeit, *R. Menachem* on this place saith, *This Angel is not the Angel of the covenant, of whom hee spake in the time of favourable acceptance, My presence shall goe, for now the holy blessed God, had taken away his diuine-presence from amongst them, and would have led them by the hand of another Angel.* And Moses speech in *Exod.* 33. 12. seemeth to imply so much. when *I visit*] or, *of my visitation*, that is, when I see good to punish them; for so *visiting* here signifieth, as in *Exod.* 20. 5. By this God would teach the impossibility of the law, to reconcile men unto God; in that Moses could obtaine but a deferring of their punishment; they still remaining under wrath.

Verse 35. *they made*] that is, caused to bee 35
made, for they that occasion or cause a thing, are said to doe the same; as Iudas *purchased the field* (*Act.* 1. 18.) which was bought by the Priests, with the money which Iudas returned, *Mat.* 27. 3.-7. See *Exodus* 7. 17. The Greeke here translateth, *for the making of the Calfe*, but the Chaldee saith, *for that they served* it. Amongst other punishments which God inflicted upon the people, there was one speciall for this sinne, that *God turned, and gave them up to worship the host of heaven*, &c. *Act.* 7. 42. so giving them over from one evill to another, as he did also the Gentiles, *Rom.* 1. 24. 26. 28.

CHAP. XXXIII.

1 The Lord refuſeth to goe as he had promiſed, with the people. 4 The people mourne for it, and put off their ornaments. 7 The Tabernacle is removed out of the campe. 9 Moſes entreth into it, and God in a cloud talketh with him. 12 He praieth the Lord to ſhew him his waies, 15 and to let his preſence goe with his people. 17 God granteth it him. 18 He deſireth to ſee Gods glorie. 19 God promiſeth to proclaime his Name before him, but his face no man can ſee and live.

1 AND Iehovah ſpake unto Moſes, Go get thee up hence, thou and the people which thou haſt brought-up out of the Land of Egypt, unto the Land which I ſware unto Abraham, to Iſaack, and to Iacob, ſaying, 2 unto thy ſeed will I give it. And I will ſend before thee, an Angel: and I will drive-out, the Canaanite, the Amorite, and the Chethite, and the Pherizzite, the Evite and the Iebuſite. 3 Vnto a Land, flowing with milke, and honey: for I will not goe-up in the midſt of thee, for thou *art* a ſtiffe-necked people, leſt I conſume thee in the way. 4 And the people heard this evil word, and they mourned: and no man did put his ornament upon him. 5 For Iehovah had ſaid unto Moſes; Say unto the Sons of Iſrael, ye *are* a ſtiff necked people; *in* one moment I will come-up in the midſt of thee, and conſume thee: now therefore, put-off thy ornament from on thee, and I ſhall know what 6 I ſhall doe unto thee. And the Sonnes of Iſrael, ſtript themſelves of their ornament, from the mount Horeb. 7 And Moſes tooke a Tent, and pitched *it* for him, without the campe, afar off from the campe; and called it, the Tent of the congregation: and it was, *that* every-one which ſought Iehovah, went out unto the Tent of the congregati, which *was* without the campe. 8 And it was when Moſes went out unto the Tent; all the people roſe-up, and ſtood *every* man *at* the doore of his Tent, and looked after Moſes, untill he was entred into the Tent. 9 And it was as Moſes entred into the Tent; the pillar of the cloud deſcended, and ſtood *at* the doore of the Tent; and he ſpake with Moſes. 10 And all the people ſaw the pillar of the cloud ſtand *at* the doore of the Tent, and all the people roſe-up, & bowed-themſelves-downe, *every* man *at* the doore of his Tent. 11 And Iehovah ſpake unto Moſes, face unto face, as a man ſpeaketh unto his friend: and hee returned into the campe, and his minister, Ioſhua the Sonne of Nun, a yong-man, hee departed not from within the Tent.

12 And Moſes ſaid unto Iehovah, See, thou ſaieſt unto mee, Carie-up this people, and thou haſt not let me know whom thou wilt ſend with mee: yet thou haſt ſaid, I know thee by name; and alſo thou haſt found grace in mine eies. 13 Now therefore, I pray thee, if I have found grace in thine eies, ſhew mee ô now, thy waies, and let me know thee, that I may finde grace in thine eies, and conſider

consider, that this nation *is* thy people.
14 And hee said: My presence shall goe, and I will give thee rest.
15 And he said unto him: If thy presence goe not, carie us not up hence.
16 For wherein shall it be knowne here, that I have found grace in thine eies, *both* I and thy people? *Is it* not in that thou goest with us? So shall we be marvellously-separated, I and thy people, from all the people which *are* upon the face of the earth.
17 And Iehóvah said unto Moses, I will doe this thing also, which thou hast spoken: for thou hast found grace in mine eies; and I know thee,
18 by name. And hee said, I pray
19 thee, shew me thy glorie. And he said, I will make all my goodnesse passe before thee, and will proclaime the name of Iehovah, before thee: and will be gracious, to whom I will be gracious; and will bee mercifull,
20 to whom I will be mercifull. And hee said, thou art not able to see my face: for no man shall see my
21 face, and live. And Iehovah said, Behold, *there is* a place by mee: and
22 thou shalt stand upon a rocke. And it shall be while my glorie passeth by, that I will put thee in a clift of the rocke, and will cover thee with my
23 hand, while I passe by. And I will take-away my hand, and thou shalt see my back-parts: but my face shall not be seene.

Annotations.

Thy seed] that is, as the Chaldee saith, *thy Sonnes*: the Greeke saith, *your seed*. He respecteth chiefly the promise to Abraham, *Gen.* 12. 7. which he would performe, notwithstanding their unfaithfulnesse. 1

Verse 2. *an Angell*] in Greeke *my Angell*: of whom see *Exodus* 23. 20. 23. Though this is thought of some, to bee meant of another Angell, see the notes on *Exodus* 32. 34. 2

I will drive] the Greeke expounds it, *thou shalt drive*. *Canaanite*] that is, as the Chaldee translateth, *Canaanites*, &c. see *Gen.* 10. 16. Vnto the six nations here mentioned, the Greeke addeth *the Gergesite*: to make up the number of *Seven*, as in *Deut.* 7. 1.

Verse 3. *Vnto a land*] for explanation the Greeke addeth, *And I will bring thee into a Land*. *milke*] a figure of heavenly blessings: see the notes on *Exod.* 3. 8. 3

I will not goe] to wit, with a visible signe of my presence, as in the cloud: so the Chaldee translateth, *I will not cause my presence*, (or *Majestie*) *to goe up in the midst of thee*. So after in *verse* 5. And now God had withdrawen the cloudy pillar (the signe of his gracious conduct) from them, as appeareth by *verse* 9, 10. So in the *Thargum* (or Chaldee paraphrase) on *Cant.* 2, 17. the Hebrew Doctors say, *The Sonnes of Israel made the golden calfe, and the glorious cloud which overshadowed them, was taken away, and they remained uncovered*, &c. *stiffe*] or *hard necked*, that is, stubborne and disobedient: see *Exodus* 32. 9.

Verse 4. *evill word*] that is, hard or heavy tydings. *mourned*] shewed their mourning, by their habit, gesture, &c. as the words following manifest; and the force of the orinall word implyeth, 2. *Sam.* 14. 2. *Dan.* 10. 2, 3. The Greeke translateth, *they mourned in mourning weeds*. 4

Verse 5. *to the Sons of Israel*] the Hebrewes (as *R. Menachem* on this place) doe observe, that this manner of speech, was *in the way of mercie*; *for hitherto he had called them* THY PEOPLE (*Exodus* 32. 7.) and THE PEO- 5

PLR (*Exodus* 33.1.) *But now he calleth them by their beloved name,* Sons of Iſrael. *I will come up*] to wit, if thou repent not; ſo it is a threatning of judgement, as the Greeke alſo tranſlateth, *Looke that I bring not another plague upon you, and conſume you.* Or it may bee Engliſhed, *If I ſhould go up in the midſt of thee, I ſhould conſume thee,* to wit, unleſſe thou repent and walke better, *thy ornament*] that is, humble thy ſelfe, & ſhew fruits of repentance. The Greeke ſaith, *now therefore put off the garments of your glorie, and your ornament.* The Chaldee expound it, *the ornament of thy armour:* ſo in *verſe* 6. *and I will know*] God ſpeaketh after the manner of men, who judge by the actions that appeare; as in *Gen.* 18.21. and 22.12. for otherwiſe *God knoweth al his works, from the beginning of the world, Act.* 15.18. The Greeke interpreters underſtood it of Gods *making knowne* to others, and tranſlateth, *I will ſhew what I will doe unto thee.*

6 Verſe 6. *from the mount*] that is, far from it, as being unworthy to come nere unto God, whoſe glory was yet upon the mount, which *burned with fire, Deut.* 9.15.

7 Verſe 7. *a Tent*] or, *the Tent*; not that which after was the place of publike worſhip, for it was not yet made (*Exodus* 36.) but either Moſes owne Tent, (as the Greeke tranſlateth *his Tent,*) or ſome other for this ſpeciall uſe. *Tent of the congregation*] which was the name of that glorious tent which God commanded to be made; ſee *Exodus* 29.4. The Greek tranſlateth it, *the Tabernacle of teſtimonie*: the Chaldee, *the Tabernacle of houſe of doctrine.* This which ſhould have been in the midſt of the hoſt, *Numb.* 1.17. was now placed farre out of it: ſignifying Gods diſpleaſure againſt, and departure from his people, *Prov.* 15.29. According to which ſituation, are the complaints of holy men made to God, in their tentations, *Pſal.* 10.1. & 35.22. and 38.22. *ſought Iehovah*] the Chaldee paraphraſeth, *that ſought doctrine* (or *information*) *from the face of the Lord.*

8 Verſe 8. *and ſtood*] to looke and obſerve with reverence, what ſignes of grace, Moſes ſhould have from the Lord, about this buſineſſe in hand; for reconciling him unto his people. The Hebrewes in their *Thargum* on Solomons ſong, apply hereunto that in *Sang* 3.1,2,3. thus: *When the people of the houſe of Iſrael ſaw that the cloud of glorie was removed away, and the crown of holineſſe which had been given them at (mount) Sinai, was taken from them: then they remained darke as the night, and ſought the crowne of holines which was taken from them, but found it not. The Sons of Iſrael ſaid one to another, let us riſe and goe, and compaſſe the Tent of the covenant, which Moſes hath ſpread without the campe: and let us ſeeke information from the face of the Lord, and the holy Majeſtie which is taken away from us,* &c.

Verſe 9. *he*] that is, *Iehovah* ſpake (as in *verſe* 11) out of the cloudy pillar; which was a ſigne of favor, *Pſal.* 99.7. 9

Verſe. 10 *bowed*] or *worſhipped*; ſo with humility thanking God for this token of his grace towards them. 10

Verſe 11 *face unto face*] familiarly, plainly, in his preſence, and with lively voice, as hee ſpake before unto all the people from the mount, *Exodus* 20. which is ſaid to bee *face to face, Deut.* 5.4. Howbeit, the Hebrewes (as *R. Menachem* on this place,) obſerve a difference in the words, this here being *Panim el panim*; that in *Deut.* 5.4. being *Panim be panim*, as implying a different manner of ſpeaking to Moſes, from that unto all Iſrael. A like phraſe is of ſpeaking *mouth to mouth, Num.* 12.8. So this was a ſpeciall priviledge that Moſes had, above other Prophets, *Deut.* 34.10. who had darke viſions. See this more fully opened on *Numb.* 12. 11

Ioſhua] in Greek, *Ieſus the ſon of Nave.* *young man*] ſo called in reſpect of his ſervice, not of yeres: for hee was now above fiftie yeres old, as may be gathered by *Ioſh.* 24.29. But becauſe miniſtery and ſervice is uſually by the yonger ſort, all ſervants are called yongmen. See *Gen.* 14.24.

he] that is, *Ieſus* (or *Ioſua*) *departed not.* This ſenſe the Greeke plainly yeeldeth; but the Hebrew is ſo underſtood by ſome, as if Ieſus returned with Moſes, and Iehovah departed not out of the Tent.

Verſe 12. *whom*] or, *what thou wilt ſend;* that is, what ſigne of thy gracious preſence, which hitherto hath beene in the cloud conducting 12

ducting us, *Exodus* 13. 21, 22. The Greeke translateth, *thou hast not manifested unto me, whom thou wilt send with mee.* See the notes on *Exodus* 32. 34. *by name*] that is, in speciall and particular manner; as the Greeke translateth it, *above all* men. So after in *verse* 17.

13 Verse 13. *thy waies*] This sometime meaneth Gods owne workes, and administration, as *Iob* 40. 19. *Psalme* 77. 20. sometime those things which men are to doe and walke in, as *Exodus* 18. 20. *Psalme* 25. 4, 5. The former sense seemeth here to bee meant; the Chaldee translateth, *the way of thy goodnesse*; and the Greeke thus, *Shew thy selfe unto mee; let mee manifestly see thee, that I may finde grace before thee: and that I may know, that this nation is thy people. consider*] Hebr. *see.*

14 Verse 14. *my presence*] or, *my face*, that is, a visible signe of me present; which the Chaldee calleth *Shecinah*, used for the Divine presence or Majestie of God, and Christ dwelling with his people. The Greeke translateth, *my selfe will goe before thee*, and so the phrase is used in 2. *Samuel* 17. 11. *that thy presence* (or *face*) *goe to battell*; that is, thou in thine owne person. In *Esay* 63. 9. the Prophet mentioneth *the Angel of* Gods *presence* (or *face*) which saved his people. And so some Hebrewes have expounded this here, saying; *The ground of this, My presence shall goe, is as if hee should say, the Angel the Redeemer, as it is written* (in *Esay* 63.) *And the Angel of his presence saved them.* And (in *Mal.* 3. 1.) *the Angel of the Covenant whom yee delight in. And hee is called the Face* (or *Presence,*) *because he is the Face of wrath to consume their enemies. And I will give thee rest, that thy people shall not bee led, with the hard measure of judgement, but with the absolute measure of mercie; according to the meaning* (of this word in *Deut.* 25. 19.) *when the Lord thy God hath given thee rest from all thine enemies. R. Menachem,* on *Exodus* 33.

give thee rest] to wit, *from all thine enemies*, as is explained in *Deut.* 12. 10. and so it implyeth the subduing of them; as *I have given thee rest from all thy enemies*, 2. *Sam.* 7. 11. is expounded, *subdued all thy enemies*, 1. *Chron.* 17. 10.

Verse 15. *thy presence*] or, *thy face.* The Greeke saith againe, *If thou thy selfe goe not with us*; and so it is explained by Moses, in *verse* 16. the Chaldee addeth, *if thy divine-presence* (*Shecinah*) *goe not with us, that miraculous works may be done for us.* It implieth Gods care and protection of his people by Christ (as is before noted,) who is *the expresse-image of Gods face* (or *person,*) *Heb.* 1. 3. Compare *Psal.* 31. 21. 15

Verse 16. *here*] or, *now*; the Greeke translateth, *shall it be knowne in deed,* (or *truly.*) 16

marvellously-separated] severed and exempted to some marvellous and excellent use; the Greek translateth *shall be made glorious* Compare *Exod* 8. 22 *Psal.* 4. 4. *from all*] or, *above all*, as the Greeke saith, *above all nations.* This Moses respecteth in *Deut.* 4. 7. *for what nation is so great, who hath God so nigh unto them,* &c.

Verse 17. *I know thee by name*] the Greeke expoundeth it, *I know thee above all* men. So in *verse* 12. 17

Vers. 18. *thy glorie*] hereby he meant the *face* of God, as after is explained in *verse* 20. that is a plaine and manifest knowledge of God, as men are plainly discerned one from another, by the face. The Hebrewes unfold it thus, *What was that which Moses our master sought to attaine unto, when he said,* I PRAY THEE SHEVV ME THY GLORIE? *Hee requested to know the truth of the Being* (or *Essence*) *of the holy blessed* (God,) *untill that he were knowne in his heart, like as a man is known, whose face is seene, and whose forme is ingraven in ones heart, so as that man is distinguished* (or *separated*) *in his knowledge from other men. So Moses requested, that the Essence of God, might bee distinctly knowne in his heart, from the Essence of other things, so that he might know the truth of his Essence, as it is. But God answered him, that the knowledge of living man, who is compounded of body and soule, hath no ability to apprehend the truth of this thing, concerning his creator. Maimony* in *Misneh*, in *Iesudei hatorah, chap.* 1. *sect.* 10. 18

Verse 19. *my goodnesse*] The Chaldee expounds it, *my glory*, and the Greeke, *I will* 19

passe

passe before thee with my glorie. The goodnesse (or good things) of God, is that wherewith his people are satisfied, *Iere.* 31. 14. *Psalme* 65. 5.

the name] Thargum Ierusalemy addeth, *the good name.* This promise was fulfilled in *Exodus* 34. 6. The Hebrewes explaine it thus, *I will proclaime before thee, my great Name, which thou canst not see. R. Menachem,* on *Exodus* 33. *be gracious*] or, *have mercy on,* as the Greek translateth, which the Apostle followeth, *Rom.* 9. 15.

be merciful] or, *have compassion,* commiseration. As this teacheth that Gods grace, mercy, and compassion, is the cause of our happinesse: so in that hee doth this to *whom hee will,* it sheweth Gods freedome in communicating his grace where hee pleaseth, without wrong to any. So that which Moses asked for all the *people,* (*verse* 16.) God restrayneth to his owne will, according to his election of grace, excluding all others, and mans owne will and works. Wherefore Paul citing this text, concludeth; *So then, it is not in him that willeth, nor in him that runneth; but in God that sheweth mercie, Rom.* 9. 15, 16. The ancient Hebrewes saw this grace of God, though now they be ignorant of it. For *R Menachem* on this place, writeth, how God shewed Moses at that time, his treasures; *and he sayd, O Lord of the world, whose is that great treasure? He answered, who so hath good works, to him will I give his wages: and who so hath none, I will doe, and give unto him freely: as it is written, I will be gracious, to whom I will be gracious.* This exposition accordeth with Pauls, in *Rom.* 4. 4, 5. and 3. 24.

20 Verse 20. *my face*] that is, see and know my glorie as it is, perfectly: by reason of sinne, *Rom.* 3. 23 and of the weaknesse of the flesh, which alwaies feareth death, when God appeareth, as *Deut.* 5. 24, 25. *Iudg.* 13. 22. *Esay* 6. 5. *Dan.* 10 8. *Rev.* 1. 17. But after this mortall hath put on immortality, we shall see God *as he is,* even *face to face,* 1. *Ioh.* 3. 2. 1. *Cor.* 13. 12. So the Hebrewes hence doe observe, *whiles men live, they are not counted worthy; when they die shall bee counted worthy,* to see the face of God: *R. Elias in Reshith chocmah, fol.* 41. 4. And *R. Menachem* here saith, *after his death he should attaine unto it, for it is treasured up for the just, against the time to come.*

Verse 22. *clift*] or, *hole, cave:* which is a place of hiding for feare, as in *Esay* 2, 21. *Song* 2. 14. The *Rocke* on which Gods people are set, is spiritually God himselfe in Christ, and faith in him, *Psalme* 18. 3. 32. *Mat* 16. 18. *cover*] this sometime signifieth safe protection, *Psal.* 91. 4. sometime a covering with feare and affliction, *Iob* 3. 23. *Lam.* 3. 43. Here it is meant in the first sense. *my hand*] or, *my palme,* the hollow of my hand, which also is sometime the instrument of helpe, (*Psalme* 91. 4 12. and 119. 173) sometime of affliction, *Iob* 13, 21. and 33. 7. It may also meane *my cloud:* for as a cloud arose in the sight of Elias servant, *like a mans hand,* 1 *King.* 18. 44 so Elihu calleth the *clouds Cappajim,* that is, *hand, Iob* 36 32. The Chaldee here translateth it *my Word:* (which is the title of Christ, *Ioh.* 1 1.) So in the verse following the Chaldee saith, *And I will take away the word of my glorie.*

Verse 23. *back parts*] or, *after parts; the things behind me.* This may be understood of an imperfect image of the glorie of God, such as man is able to behold in this life, where *wee see through a glasse, darkly:* opposed to the state which is to come, when wee shall see *face to face,* or *eye to eye,* as 1. *Cor.* 13. 12. *Esay,* 52. 8. And it is spoken of God, after the manner of men; for properly he (being a Spirit infinite and incomprehensible) hath neither *face* nor *back-parts,* nor any such thing, as is noted on *Gen.* 6. 6. Some referre this to the vision which Moses saw of Christ transfigured upon the mount, *Mat.* 17. 2, 3 where also *a cloud over-shadowed* the disciples, *verse* 4. If we apply it unto Christ, his *back-parts* may be understood of his afflictions and sufferings, which in this life, his people doe see and are partakers off: as in the life to come, they shall behold his face, and partake of his glorie, *Mat.* 10. 38. *Phil.* 3. 10. 13, 14. 1. *Ioh.* 2. 2. *Psalme* 17. 15. The Hebrewes say, God made knowen unto Moses, *that which no man knew before him, nor shall know after him:* that he apprehended in his knowledge, the truth of the

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the Essence of God, distinctly from the essence of other things, *as a man whose backe-parts are seene, and his whole body and rayment is attained unto in ones knowledge, from other bodies of men.* *Maimony in Iesude hatorah, Chap. 1. Sect. 10.* It is a tradition of the Iewes, that God now appeared *like Sheluach tsibbur* (the *Messenger* or *Minister of the congregation,*) *clad with a robe.* *R. Menachem* on *Exodus* 33. and so *Maimony* in *Iesude hatorah, Chap. 1. Sect. 9.* saith, *Moses saw him on the Sea, like a mighty warriour, and on Sinai, clad like a Minister of the congregation.* *bee seene*] the Greeke addeth, *seene of thee:* but it is more generall, of *no man*, as in *verse* 20. And by *seeing* is not meant only with the outward eye, but with the heart or understanding, according to that phrase in *Eccle. 1. 16. mine heart hath seene:* because the mind of man cannot apprehend God, who is incomprehensible, *Iob* 11. 7. 1. *Tim* 6 16. *R Menachem* here saith; *Observe how he saith not, My face thou shalt not see, but* SHALL NOT BE SEENE, *as if he should say, there is no power in any creature to comprehend it.*

CHAP. XXXIIII.

1 God willeth Moses to hew two tables of stone, on which he would write againe the words of the covenant. 4 Moses having done so, went up into the mount; 5 The Lord descendeth in a cloud, and proclaimeth his Name. 8 Moses worshippeth, and intreateth God to goe with them. 10 God maketh a covenant with them, warning thē, 12 of the idolatrie of the Canaanits, 16 and marriages with them. 18 He reneweth the commandement of the Feast of unleavened bread, and sanctifying their first borne. 21 Of the Sabbath. 22 Of other feasts, and rites about sacrificing. 28 Moses after fortie daies in the mount, commeth downe with the Tables. 29 His face shineth, and he covereth it with a veile.

1 AND Iehovah said unto Moses, Hew thee two Tables of stone, like the first: and I will write upon the Tables, the words which were on the first Tables which thou brakest. 2 And be thou ready in the morning; and come up in the morning, unto mount Sinai, and present thy selfe unto mee there, upon the top of the mount. 3 And let no man come up with thee; neither let *any* man bee seene, throughout all the mount: neither let the flocks nor herds feed before that mount. 4 And hee hewed two tables of stone like the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Iehovah had commanded him: and tooke in his hand the two Tables of stone. 5 And Iehovah descended in the cloud; and hee stood with him there: and he proclaimed the Name of Iehovah. 6 And Iehovah passed by, before him, and hee proclaimed: Iehovah, Iehovah; God, pittifull and gracious, long suffering, and much in mercie and truth. 7 Keeping mercie, for thousands; forgiving iniquitie, and trespasse, and sin: and that will not clearing cleare, *(the guiltie,)* visiting the iniquitie of the fathers, upon the Sons, and upon the Sons sonnes, unto the third, and unto the fourth *generation.* 8 And Moses made haste, and bended downe the head toward the earth and bowed himselfe. 9 And he said; If ô now I have found grace in thine eies, ô Lord; let the Lord now goe amongst us: for it *is* a stiffe necked people; and pardon thou our iniquitie and our sin, and take us for *thine* inheritance. 10 And hee said: Behold, I, strike a covenant: before

all thy people, I will doe marvels, which have not beene created in all the earth, or in any of the Nations: and all the people amongst which thou *art*, shall see the worke of Iehovah, for it *is* a fearefull *thing*; 11 which I doe with thee. Observe thou that which I command thee *this* day: Behold I drive out from before thee, the Amorite, and the Canaanite, and the Chethite, and the Pherizzite, and the Evite, & the 12 Iebusite. Take heed to thy selfe; lest thou strike a covenant, with the inhabitant of the Land, into which thou entrest: lest he bee for a snare 13 in the midst of thee. But yee shall destroy their altars, and breake their pillars, and cut-downe their groves. 14 For thou shalt not bow-downe thy selfe to another God: for Iehovah, whose Name *is* Iealous; hee, *is a* 15 Iealous God. Lest thou strike a covenant with the inhabitant of the Land; and they goe a whoring after their gods, and sacrifice unto their gods; and he call thee, and thou 16 eate of his sacrifice. And thou take of his Daughters, unto thy Sonnes: and his daughters goe-a-whoring after their gods; and make thy Sonnes goe-a-whoring after their 17 gods. Thou shalt not make unto 18 thee, *any* molten gods. The feast of unlevened *cakes* shalt thou keepe: seven daies thou shalt eate unlevened *cakes*, as I commanded thee; at the appointed time, of the moneth of Abib: for in the moneth of Abib, thou camest out from Egypt:

All that openeth the wombe, *is* mine: and all thy cattell *that* is male; that which openeth (*the wombe*,) of 19 oxe and of sheepe. And that which openeth (*the wombe*) of an asse, 20 thou shalt redeeme with a lambe; and if thou wilt not redeeme *it*, then thou shalt breake the necke of it: Every first borne of thy Sonnes, thou shalt redeeme; and they shall not appeare before mee, empty. Six 21 dates, thou shalt labour, and in the seventh day, thou shalt cease: in earing-time, and in harvest, thou shalt cease. And thou shalt observe 22 to thee, the feast of weekes: of the first fruits of Whear harvest: and the feast of ingathering, *at* the revolution of the yere. Three times in 23 the yere, every male of thee shall appeare, before the face of the Lord, Iehovah, the God of Israel. For I 24 will cast out the nations, from before thee, and will inlarge thy border: and no man shall desire thy land: when thou goest up, to appeare before the face of Iehovah thy God three times in the yere. Thou shalt 25 not slay the blood of my sacrifice, with levened *bread:* neither shall the sacrifice of the feast of the Passover, remaine unto the morning. The 26 first of the first fruits of thy land thou shalt bring *into* the house of Iehovah thy God: Thou shalt not seeth a kid in his mothers milke.

And Iehovah said unto Moses, 27 Write for thee these words: for after the Tenor of these words, I have stricken a covenant with thee, and with

28 with Iſrael. And he was there with Iehovah, Fortie daies and fortie nights, hee did eate no bread, nor drinke water: and hee wrote upon the Tables] the words of the cove-
29 nant; the ten words. And it was when Moſes came downe from mount Sinai, and the two tables of teſtimonie in Moſes hand, when hee came downe from the mount: that Moſes knew not, that the skin of his face ſhone, when he ſpake with him.
30 And Aaron, and all the Sonnes of Iſrael, ſaw Moſes: and behold, the skinne of his face ſhone: and they
31 feared to come nigh unto him. And Moſes called unto them, and Aaron, and all the rulers of the congregation, returned unto him: and Moſes
32 ſpake unto them. And afterward, all the Sonnes of Iſrael came nigh: and he commanded them, all that Iehovah had ſpoken, with him, on
33 mount Sinai. And Moſes made an end of ſpeaking with them: and he
34 put a veile upon his face. And when Moſes went in before Iehovah to ſpeake with him, he tooke off the veile, untill he came oor, and ſpake unto the Sonnes of Iſrael, that which
35 he was commanded. And the ſons of Iſrael ſaw the face of Moſes, that the skinne of Moſes face ſhone: and Moſes did put the veile againe upon his face, untill he went in to ſpeake with him.

Annotations.

1 HEw thee] or, *Hew unto thy ſelfe*, whereas the former tables were the *worke of God* himſelfe, *Exodus* 32. 16. See the notes on *Exodus* 31. 18. Here followeth the renewing of the covenant, betweene God and his people: rehearſed againe in *Deut.* 10. 1, &c. *and I*] The Greeke here addeth, *and come thou up unto me into the mount, and I*, &c. So Moſes himſelfe repeateth it, in *Deut.* 10. 1.

2 Verſe 2. *preſent thy ſelfe*] or, *ſtand for me there*, that is, wait till I come downe, as *verſe* 5. and then (as the Chaldee tranſlateth) *ſtand before me there*. And this being to bee done *in the morning*, it was a ſigne of mercie, *Pſalme* 90. 14. and 30. 6. and 5. 4.

3 Verſe 3. *before*] the Greeke tranſlateth, *neere the mount*, ſee *Exodus* 19. 12, 13. with the annotations.

5 Verſ. 5. *deſcended*] by a manifeſtation of his glorious preſence. The Chaldee ſaith, *was revealed*. See *Exod.* 19. 18. *he proclaimed*] that is, the Lord did proclaime; as he promiſed, *Exodus* 33. 19. Or it may be underſtood of Moſes, and tranſlated, *he called on the Name of Iehovah*: for ſo the Hebrew phraſe ſomtime ſignifieth, as *Geneſis* 12. 8.

6 Verſe 6. *paſſed by*] that is, as the Chaldee tranſlateth, *cauſed his Majeſtie* (*Shecinah*) *to paſſe by*. Whereupon the Hebrewes, comparing this with *Exod.* 33. 19. 22. ſay, *The Shecinah*, (or *divine-Majeſtie*) *called I, paſſed by*. *R. Menachem* on *Exod.* 34. So they held this *Shecinah*, to be one with the Father. See after on *verſe* 9. *he proclaimed*] that is, God proclaimed, *Exod.* 33. 19. But Thargum Ieruſalemy referreth it to Moſes, ſaying; *And the glorie of the Majeſtie of the Lord paſſed before him, and Moſes prayed and ſaid*, &c. Howbeit Moſes himſelfe ſaith, the Lord ſpake theſe words, *Numb.* 14. 17, 18. And ſo other of the Hebrewes underſtand it, as before, that *Shecinah* (*the Divine-preſence*) *proclaimed theſe properties. R. Menachem. Iehovah, Iehovah*, &c.]

Here all Gods *goodnesse* passed before Moses, and was proclaimed, according to the promise, *Exod.* 33. 19. the three first titles signifying God in his Essence or Being, distinguished in three persons, 1 *Iohn* 5. 7. *God*] in Hebr. *El*, which signifieth *Mighty*: see *Gen.* 14. 18. *pitifull*] or, *compassionate*; *of tender-mercy*. These next seven attributes, shew Gods affection towards repentant and beleeving sinners, 1 in pittying their misery; 2 shewing favour and grace unto them, though unworthy; 3 long suffering their infirmities; 4 of much mercy and bounty, in doing them good; 5 of much truth, in fulfilling his promises unto them; 6 and extending the like mercy to their children, even to the thousand generation; 7 and so giving their sinnes of all sorts: wherein the blessednesse of man consisteth, *Psal.* 32. 1, 2. *Rom* 4. 6, 7, 8. *long suffering*] or, *long ere he be angry*; Hebr. *long of anger*, (or, *of nostrils.*) *mercy*] or, *bounteousnesse, kindnesse*, which David six and twenty times in one Psalme, confesseth to endure *for ever*, *Psal.* 136. Compare also *Nehem.* 9. 17. *Ion.* 4. 2. *Psal.* 103. 7, 8, 9, &c.

7 Verse 7. *for thousands*] that is, (as Thargum Ierusalemy explaineth it) *for a thousand generations*. See *Exod.* 20. 6. The Greeke translateth, *And doing mercy unto thousands*.

not cleaving cleare] that is, *he will in no wise cleare*, (or *acquit, hold innocent*;) to wit, *the guilty* person as the Greeke version addeth, or (as the Chaldee saith) *them that convert not*. Also the Ierusalemy Thargum expoundeth it, hee will *not cleare sinners in the day of the great Iudgement*. The like defect is in *Numb.* 14. 18. *Nahum.* 1. 3. and in other like speeches, as *Lev.* 19. 18. which sometime the Scripture it selfe supplieth, as is noted on *Gen.* 4. 20. and 24. 33. And these two last attributes, are in respect of Gods dealing with the wicked; unto whom he imputeth no righteousnesse, for their good; but inflicteth punishment upon them and theirs, unto perdition. Yet this his justice upon the wicked, is a part of his goodnesse towards his people, as it is said, *The just shall rejoyce, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked*. *Psal.* 58. 11. *visiting*] that is, *punishing*; see *Exod.* 20. 5. *sinnes*] to wit, *of the wicked*, or *rebellious*, as the Chaldee here addeth. And Thargum Ierusalemy saith, *remembring the sinnes of wicked fathers, upon the rebellious sonnes, unto the third generation, and unto the fourth generation.*

Verse 8. *bowed himselfe*] or, *worshipped, fell prostrate*: Thargum Ierusalemy expoundeth it, *he confessed and lauded* God. See the notes on *Exod* 4. 31. 8

Verse 9 *now goe*] or, *I pray thee go*, to wit, with the signes of his presence, in the cloudy fyrie pillar. The Chaldee saith, *Let the majestie of the Lord goe*. By the *Majestie* (or *Divine presence*) *of the Lord*, which the Hebrewes call *Shechinah*; we may well understand Christ: for the Hebrewes usually distinguish this from God the Father; and say, *there is no comming before the blessed, and most high King, without Shechinah*, *R. Menachem* on *Levit.* 10. Our Saviour more plainly saith, *No man commeth unto the Father, but by me*, *Iohn* 14. 6. Of him the ancient Iewes seeme to speake, under this name *Shechinah*; though at this day, they despise their salvation. See before, on *Exod.* 33. 14, 15. and 34. 6. and 14. 19. *for it is*] or, *though it be a stiffe necked people, yet pardon them*, &c. *For in the time of favourable acceptation, it was well with them; by Shechinah (the Divine majestie) that tooke pity upon them*: saith *R. Menachem*. *take us for inheritance*] or, *inherit* (*possesse*) *thou us*: which the Greeke translateth, *we shall be thine*. This is the blessednesse of a people, that God chuseth them to be his inheritance; as *Psal.* 33. 12. *Zach.* 2. 12. and God doth *inherit*, or *possesse*, those whom he subdueth unto his obedience, and ruleth over them, *Psal.* 82. 2. *Levit.* 25. 46. 9

Verse 10. *He said*] the Greeke explaineth it, *the Lord said unto Moses*. *strike*] that is, *make*; to wit, *with thee*, as the Greeke explaineth it. *marvels*] in Greek, *glorious things*: and so the Evangelist useth the word, *Luke* 13. 17. *the people rejoyced for all the glorious things that were done by Iesus*: where the Syriak hath, *marvelous things*. So in *Iob* 5. 9. *Exod* 33. 16. This promise seemeth to concerne the marvelous workes, which God after did before all Israel, in the daies of Iosua: as when the Sunne and Moone stood still in the midst 10

midst of heaven, &c. *Ioſ.*10.12,13. of which it is there ſaid; *Is not this written in the booke of Iaſher?* which the Chaldee there expoundeth, *the booke of the Law:* as being a thing whereof Moſes here wrote. *created*] the Greeke ſaith *done*: and *creating* is the making or doing of a new marvelous and glorious thing; as *Gen.*1.1. *Numb.*16.30. *a fearfull thing*] or, *he is fearfull*, meaning God: but the Greek expounds it, *they are marvelous things.*

with thee] that is, as the Greeke tranſlateth, *to thee*; meaning all Iſrael; as the words following manifeſt; or *with thee*, meaning Moſes; that is, by thy hand; as Paul ſaith, not I, but the grace of God *with me*, 1 *Cor.*15 10.

11 Verſe 11. *Obſerve thou*] or, *keepe for thy ſelfe*: for thine owne good. *Amorite*] that is, *Amorites*, &c. as the Chaldee tranſlateth. See *Gen.*10.16. *Exod* 23.23 28.

12 Verſe 12. *ſnare*] or cauſe of thy ruine: ſee *Exod.*23 33.

13 Verſe 13. *pillars*] or, *ſtanding-images*; *ſtatues*: ſee *Exod* 23.24. *groves*] which they uſed to conſecrate to their gods, offring ſacrifice under greene trees, *Deut.*12.2. 2 *King.* 16.4. So among other heathens, trees & groves *were the Temples of their gods*, ſaith *Plinie, hiſt. booke* 12. *cap.*1. And in the Roman lawes of the 12. Tables, in the 2 law of Religion, it was commanded to *have groves in the fields*. For this cauſe, Iſrael is here bidden to *cut them downe*, and in *Deut.* 12.3. to *burne them*: and were alſo forbidden to *plant any grove*, or *any tree neere unto the Altar of the Lord*, *Deuteronomy* 16.21.

14 Verſe 14. *other god*] *to the idols of the peoples*, as the Chaldee expoundeth it.

15 Verſe 15. *goe a whoring*] that is, commit idolatrie, which is ſpirituall whoredome, *Jer.* 3.9. and ſo the Chaldee explaineth it here, *to erre after their errors*, that is, their *idols*.

he] that is, *the inhabitant* aforeſaid; put for all and every of the inhabitants: therefore the Greeke tranſlateth, *they call*; and ſo after. Compare *Numb.*25.1,2. *Prov.*9.13 15.

17 Verſe 17. *molten gods*] or, *gods of mettall*, Hebrew *of melting*. So *Levit.*19.4. *Exodus* 20.23.

18 Verſe 18. *as I*] or *which I commanded*: but the Hebr. *aſher*, is put for *caaſher*, as in *Exod.* 23.15. and ſo the Greeke tranſlateth it here.

Abib] in Greeke, *the month of new* fruits. See *Exod* 13.4.

Verſe 19. *is mine*] or, ſhall be *mine*, that is, 19
ſanctified unto me: ſee *Exod.*13.2. 12.

that which openeth] or, *the firſtborne*, as the Greeke and Chaldee here tranſlateth it. See *Exod.*13.12,13. and 22.29,30.

Verſe 20 *with a lamb*] a living lamb, of 20
the ſheepe or goats, and no other beaſt; as is noted on *Exod.*13.13. and the lamb was to be given to the prieſt, *Numb.*18.15. The Hebrewes ſay, *It might be redeemed with a lambe, whether male or female, unblemiſhed or blemiſhed, ſmall or great. If a man have no lambe to redeeme it with, he may redeeme it with the value of it, and give the price to the Prieſt. The Law commandeth not a Lambe, to make it heavier upon him, but lighter. For if he have the firſtling of an Aſſe, which is worth ten ſhekels, he may redeeme it with a lambe worth a quarter of a ſhekel. But the price in money, is from three zuzims and upward*: [that is, three quarters of a ſhekel; for one zuz is the fourth part of a ſhekel.] *If the price be leſſe then three zuzims, they redeeme it not therewith: and a good eye* (that is, a liberall perſon) *giveth not leſſe then a ſhekel. Maimony* in treat. of *Firſtfruits, Chap.* 12. *ſect.* 10. &c. *breake the necke*] the Chaldee ſaith, *kill it*. They might have no uſe or benefit of the Aſſe till it was redeemed. *If he ſold it before it was redeemed, the price was unlawfull. If it died before it was redeemed, or if the necke was broken, it was buryed. For it was unlawfull to make benefit of it, even after the necke was breken, becauſe it was not redeemed. Therefore if he redeemed it not, but gave the Aſſe it ſelfe to the prieſt; it was unlawfull for the Prieſt to put it to any ſervice, untill it was redeemed with a lambe, Maimony ibidem, Chap.*12. *ſect.* 4. *they ſhall not appeare*] or, *my face ſhall not be ſeene*; to wit, by any man: the Greeke ſaith, *thou ſhalt not appeare. empty*] without an oblation: ſee *Exod.* 23.15.

Verſe 21. *labour*] or, *ſerve*: ſee the notes 21
on *Exod.* 20.9. For this in *Exodus* 23.12. is written, *ſixe daies thou ſhalt doe thy workes.*

Verſe 22. *obſerve to thee*] Hebr. *doe to thee*, 22

meaning *obſerve*, or *make holy, celebrate*, According to this pharſe is, *to doe the Sabbath day*, *Exod.* 31. 16. *Deut.* 5. 15. *to doe the Paſſeover*, *Deut.* 16. 1. *Mat.* 26. 18. *to doe the feaſt of Boothes*, *Deut.* 16. 13. and the like. The Greeke tranſlateth, *Thou ſhalt doe* (that is, *obſerve*) *to me. of weekes*] or, *of ſevens*; a feaſt ſeven weekes after the Paſſeover, called *Pentecoſt*, *Lev.* 23. 15, 16. *Act.* 2. 1. it was alſo called *harveſt*, *Exod.* 23. 16. *revolution*] or *circumvolution, circuit*, that is, the *returne*; as the *revolution* of the yere, 1. *Chron.* 24. 23. is explained to bee the *returne* of it, 1. *King* 20. 26. when the old yere endeth, and the new beginneth. This was in the ſeventh moneth, which wee call *September*, ſee the notes on *Exod.* 23. 16.

23 Verſe 23 *every male of thee*] or, *all thy malekinde*: ſee *Exod.* 23. 17. *Deut.* 16. 16.

24 Verſe 24. *no man*] to wit, of thy neighbors or enemies round about thee, ſhall have the heart, to ſet upon thy coaſts, when all the men are gathered before me.

25 Verſe 25. *not ſlay*] for ſacrifice, as in *Exodus* 23. 18. ſee the notes there. *ſacrifice*] in Greeke, *ſacrifices*, meaning of the *Paſſover*, as after is explained. Hence the Hebrewes gather their rite of purging Leven out of their houſes, before the Paſſover; they expound it thus: *Thou ſhalt not ſlay the Paſſover, whiles Leven yet remaineth. Now the killing of the Paſſover, is the fourteenth day* (*of Abib*) *after midday. Maim.* treat. of *Levened and Unlevened bread, Chap.* 2. *Sect.* 1. See more in the notes on *Exodus* 12 *verſe* 15. and *verſe* 10.

26 Verſe 26. *firſt*] or, *beginning* of the fruits: ſee *Exodus* 23. 19. *a kid*] in Greeke *a lambe*: in Chaldee, *thou ſhalt not eate fleſh with milke*: and the Ieruſalemy Thargum addeth, *not to boile nor to eate fleſh and milke mixed together*. See *Exodus* 23. 19.

27 Verſe 27 *tenour*] Hebrew *the mouth of theſe words*, which the Chaldee expounds, *the ſpeech of theſe words*. *have ſtriken*] or, *doe ſtrike*, that is, *make*: for theſe preceps were both given before, and now repeated.

28 Verſe 28. *he*] that is, *God* wrote, *verſe* 1. *ten words*] that is, *ten commandements*, which therefore we call of the Greeke name, the *Decalogue*. *Ten*, is often uſed for many; as *ten times*, meane *many times*, *Gen.* 31. 7. *Ioh* 19. 3. *ten men*, *Zach.* 8. 23. and *ten women*, *Lev.* 26. 26. and *ten thouſands*, *Heb.* 12. 22. that is, *many*: and as other numbers are made of ten, by reduplication; ſo all other writings of the Law and Prophets, depend upon theſe *ten words*: ſo by this number *ten*, God gaue a perfect and compleat Law. And *Words*, are uſed for whole ſentences, or commandements: as Paul ſaith alſo, *one word*, *Gal.* 5. 14. when he reherſeth a commandement; and that is called the *Word of God*, in *Mark* 7. 13. which another calleth the *Commandement of God*, *Mat.* 15. 6. Theſe *ten words*, were *according to the firſt writing*, and to the words which were ſpoken before, in the day of the Aſſembly, *Deut.* 10. 4.

29 Verſe 29. *ſhone*] which the Greeke tranſlateth, *was glorious*, and ſo the Apoſtle alleadgeth it, in 2 *Cor.* 3. where, by *glorie*, is meant *ſhining brightneſſe*, as in 1. *Cor.* 15. 41. *there is one glory of the Sun, and another glorie* (that is *brightneſſe*) *of the Moone*, &c. and the Iſraelites could not behold the face of Moſes, *for the glorie* (that is, the brightneſſe) *of his countenance*, 2. *Cor.* 3. 7. and *the earth was lightned with the glorie* of the Angel, *Rev.* 18. 1. The Chaldee alſo tranſlateth *Moſes knew not that the brightnes of the glorie of his face was multiplied*. The Latine verſion ſaith, *Moſes face was horned*; miſtaking the word: for of the Hebrew *Karan*, which is *to ſhine*, or caſt forth glorious beams, the name *Keren* or *Horn* is deriued; in which ſenſe the Latine tranſlated it here, and gaue occaſion unto the ignorant, to paint *Moſes* face with two hornes like an Oxe, whereby this glorious myſtery hath been obſcured, & turned to a fable. For the glory of Moſes face, ſignified the glorie of the Law which he preached, 2. *Cor.* 3. 7, &c.

30 Verſe 30. *feared*] for Moſes his miniſtration was *death* and *condemnation*, 1. *Cor.* 3. 7. 9. (becauſe the Law giveth knowledge of ſinne, and cauſeth wrath, *Rom.* 3. 20. and 4. 15.) and therefore the more bright and glorious that it is, the more terrour it ſtriketh in all mens hearts, there being a weakeneſſe and impoſſibility in all men, to doe

doe the ſame, *Rom* 8.3. For Aaron him-ſelfe, and all the Rulers were afraid of Moſes, as well as the other people: even as at the firſt giving of the Law, Moſes himſelfe, with all the people, were affrighted, and trembled, *Exodus* 19.

33 Verſe 33. *and he put*] or, *and he had put a veil*: but the Greeke tranſlateth, *And when he had ceaſed ſpeaking unto them, he put a veil*, &c. that is, after this firſt communing with them, when he knew the cauſe of their feare, he put on a veil (or covering:) which ſignified the obſcurity of the Law; whoſe firſt, true, and proper meaning and end, could not eaſily be diſcerned: alſo the darkneſſe that is in all mens hearts naturally, till God take away the veil and hardneſſe that is upon them. For ſo the Apoſtle ſpeaketh of a double veil, one outward in the Law, another inward in the heart, 2 *Cor* 3.13,14,&c. And as without a veil the people could not heare Moſes; ſo except the Law be veiled, and hath as it were a new face upon it, the naturall man cannot endure the glorie of it: ſo terrible it is to the conſcience of ſinners. *R. Menachem* here obſerveth how the former Ancients of Iſrael, at the reading of the Booke of the Law, *covered their faces, and ſaid; he that heareth from the mouth of the reader, is as he that heareth from the mouth of Moſes.*

34 Verſe 34. *tooke off the veil*] whereof there was no uſe in the ſight of God; who doth not onely know himſelfe the uſe and end of his Law; but ſheweth the ſame alſo to others; which was likewiſe here figured; for when men ſhall be *turned to the Lord, the veil ſhall be taken away*, 2 *Cor*. 3.16.

53 Verſe 35. *put the veil againe on*] hereby ſignifying the continuall glorie of his miniſterie, and infirmitie of the people; till both of them be done away. Which is accompliſhed by the Goſpel, *the miniſtration of the Spirit*, and *of righteouſneſſe*, which exceeds in glorie, ſo that Moſes miniſtery hath *no glory in this reſpect*: For *Chriſt* taketh away the veil, ſo that we may both ſtedfaſtly looke to the end of the Law, which is aboliſhed; and all of us with unveiled face beholding as in a glaſſe the glory of the Lord, are changed into the ſame image from glorie to glorie, even as by the Spirit of the Lord, 2 *Cor*. 3. 8.--18.

Chapter XXXV.

1 Moſes commandeth the people, from the Lord, to keepe the Sabbath; 4 to bring willing offrings, of gold, ſilver, braſſe, and other ſtuffe for the Tabernacle and furniture thereof. 20 The people goe, and bring voluntary gifts. 22 Men and women bring their jewels and ornaments, and other ſtuffe, ſuch as they had. 25 The wiſe women ſpin the ſtuffe. 27 The rulers bring precious ſtones, and ſpices. 30 Bezaleel and Aholiab, are ſhewed to be the men whom God had filled with his Spirit and Wiſedome, to doe the worke of the Sanctuary.

ס ס ס

AND Moſes gathered-together, all the Congregation of the ſonnes of Iſrael, and ſaid unto them: Theſe *are* the words; which Iehovah hath commanded, to doe them. Sixe dayes, ſhall worke be done; but on the ſeventh day, there ſhall be to you holineſſe; a Sabbath of ſabbatiſme, to Iehovah: whoſoever doth *any* worke therein, ſhall be put-to-death. Ye ſhall kindle no fire, in any of your habitations upon the Sabbath day.

And Moſes ſaid, unto all the Congregation of the ſonnes of Iſrael, ſaying: this *is* the thing, which Iehovah hath commanded, ſaying: Take ye from amongſt you an offring, unto Iehovah; whoſoever *is* willing *in* his heart, let him bring it, the offring of Iehovah: Gold, and ſilver, and braſs. And blew, & purple, & ſcarlet, and

and fine-linnen, and Goats *hayre.*
7 And Rammes skinnes dyed-red, and Tachash skins, and Shittim wood.
8 And oile, for the Light: and spices, for the anointing oile, and for the in-
9 cense of sweet-spices. And Beryll stones, and filling stones, for the E-
10 phod, and for the Brest-plate. And every wise hearted among you, shall come and make all that Iehovah
11 hath commanded. The Tabernacle, the tent thereof, and the covering thereof: the taches thereof, and the boards thereof; the bars thereof, the pillars thereof, and the sockets there-
12 of. The Arke, and the bars thereof, the Covering-mercie-seat: and
13 the veile of the covering. The Table, and the barres thereof, and all the vessels thereof: and the shew-bread.
14 And the Candlestick *for* the Light, and the vessels thereof, & the lamps thereof: and the oile *for* the Light.
15 And the Altar of incense, and the barres thereof, and the anointing oile and the incense of sweet-spices: and the hanging veile of the doore, for
16 the doore of the Tabernacle. The Altar of Burnt-offring, and the grate of brasse which *is* for it; the barres thereof, and all the vessels thereof: the Laver, and the foot thereof. The
17 tapestrie-hangings of the Court, the pillars thereof, and the sockets thereof: and the hanging-veile, of the
18 gate of the Court. The pins of the tabernacle, and the pins of the Court,
19 and their coards. The garments of ministerie, to minister in the Holy-*place*: the garments of holinesse, for Aaron the Priest, and the garments of his Sonnes, to minister-in-the-
20 priests-office. And all the congregation of the Sons of Israel departed,
21 from the presence of Moses. And they came every man whose heart stirred him up, and every one whose spirit made him willing; they brought the offring of Iehovah, for the worke of the Tent of the Congregation, and for all the service thereof, and for the
22 garments of holinesse. And they came; the men with the women, every-one *that was* willing hearted, they brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offred, *offred* an
23 offring of gold unto Iehovah. And every man with whom was found blew, and purple, and scarlet, and fine-linnen, and Goats *haire:* and Rams skins dyed-red, and Tachash
24 skins brought *them.* Every one that offred, an offring of silver, and of brasse; they brought the offring of Iehovah: and every one with whom was found Shittim wood, for any
25 worke of the service brought *it.* And every woman *that was* wise hearted, did spin with her hands: and they brought the spun-worke, the blew, and the purple, and the scarlet, and
26 the fine-linnen. And all the women whose heart stirred them up, in wisdome, spun Goats *haire.*
27 And the Rulers brought Beryll stones, and filling stones, for the Epod, and for
28 the Brest-plate. And spice, and oile, for the Light, and for the anointing oile, and for the incense of sweet-

spices.

29 ſpices. Every man, and woman whoſe heart made them willing; to bring for all the worke, which Iehovah had commanded, to make, by the hand of Moſes: the ſonnes of Iſrael brought, a willing-*offring*, unto Iehovah.

30 And Moſes ſaid, unto the ſonnes of Iſrael; See, Iehovah hath called by name, Bezaleel, the ſon of Vri, the ſonne of Hur, of the tribe of Iu-

31 dah. And he hath filled him, *with* the Spirit of God; in wiſedome, in underſtanding, and in knowledge,

32 and in all workmanſhip. And to deviſe cunning-worke: to worke in gold, and in ſilver, and in braſſe.

33 And in ingraving of ſtone, to fill; and in carving of wood: to worke in

34 all cunning workes. And hee hath given into his heart, for to teach: he and Aholiab the ſon of Ahiſamach,

35 of the Tribe of Dan. He hath filled them with wiſedome of heart; to make all worke of the ingraver, and of the cunning-workman, and of the embroyderer; in blew, and in purple; in ſcarlet, and in fine-linnen, and of the weaver: *even* of them that doe any worke; and that deviſe cunning-workes.

Annotations.

ס ס ס

HEre beginneth the 22 Section of the law. See *Gen.* 6.9. and 28.10.

2 Verſe 2. *holineſſe*] that is, *a day of holineſſe*, or, *an holy-day*: and ſigne of holineſſe from the Lord: See *Exod.* 31.13, 14. &c. *of ſabbathiſme*] that is, *of reſt*: ſee *Exod.* 16.23. and 31.15. any *worke*] to wit, of his owne workes, wayes, or wordes, *Exod.* 20.9. *Eſay* 58.13. to except the workes commanded of God, as circumciſion, offring of ſacrifice, and the like, *Iohn* 7.22.23. *Mat.* 12.5. and works of neceſſity, and of mercy towards man or beaſt, *Mat.* 12.7.11,12. See the annotations on *Exodus* 20 8. &c.

3 Verſe 3. *kindle no fire*] either for to doe worke with; or, to dreſſe meat (for that was unlawfull on the Sabbath, though lawfull on other feaſt dayes, *Exod.* 12.16.) or, for to puniſh malefactors: as the Hebrew Doctors ſay, *Puniſhments may not be inflicted on the Sabbath: though it be commanded to puniſh malefactors, yet may it not be done on the Sabbath. As when one is condemned by the Iudges, to ſtripes, or unto death, he may not be beaten or put to death on the Sabbath: for it is written, Ye ſhall kindle no fire, &c. this is a warning to the Iudges, that they burne not on the Sabbath, him that is condemned to be burnt; and the like is for other puniſhments.* *Maimony* treat. of the *Sabbath*, *Chap.* 24. *ſect.* 7. The like order they take againſt *Iudging* of cauſes of the Sabbath, *Ibidem*, *Chap.* 23. *ſect.* 14.

5 Verſe 5. *an offring*] or, *an heave offring*: in Greeke and Chaldee, *a ſeparation*; a gift ſeparated unto God, from their other goods. See the notes on *Exod* 25.2.

6 Verſe 6. *blew*] in Greeke, *hyacinth*: ſee *Exod.* 25.4.

7 Verſe 7. *Shittim*] in Greeke, *incorruptible wood*: ſee *Exod* 25.5.

8 Verſe 8. *oile*] of the olive: ſee *Exod.* 27.20. *anointing*] or, *oile of unction*; whereof ſee *Exod* 30.23. &c. *incenſe of ſweet ſpices*] in Greeke, *compoſition of incenſe*. See *Exodus* 30.34. &c.

9 Verſe 9. *filling*] to be ſet in golden ouches: Hebr. *ſtones of fillings*; ſee *Exod.* 25.7. and 28. 17.20.

11 Verſe 11. *Tabernacle*] or, *Habitacle*: whereof ſee *Exod.* 26. *barres*] or, *barre*; meaning all and every one. See the notes on *Exod.* 32.19. So in *Exod.* 39.33.

12 Verſe 12. *Arke*] or *Coffer*, wherein the Tables of the Law were put: ſee *Exod.* 25.10.

In Greeke, *the Arke of the teſtimony.*

of the covering] the veil that hid the moſt holy place; whereof ſee *Exod.* 26.31.&c. So after in *Exodus* 39 34. The Greeke tranſlateth it onely, *the veil.*

13 Verſe 13. *Table*] deſcribed in *Exod.* 25.23. &c. *Shew bread*] in Greeke, *bread of propoſition.* See *Exod.*25 30.

14 Verſe 14. *for the Light*] or, *Candleſticke of light*; that is, the ſhining Candleſticke, whoſe lamps gave light alwaies. So, *ſtarres of light*, *Pſal* 148.3. that is, ſhining ſtarres.

15 Verſe 15. *Altar*] the golden altar, whereof ſee *Exod.*30.1. &c. *hanging-veil*] ſee *Exod.*26.36.

16 Verſe 16. *Altar*] the brazen altar; whereof ſee *Exod.* 27. 1. &c. *the foot*] or, *the Baſe*; ſee *Exod* 30.18.

17 Verſe 17. *tapeſtry-hangings*] ſee *Exodus* 27.9.&c.

19 Verſe 19. *of miniſterie*] or, *of ſervice*; ſee *Exod.* 31.10. *for Aaron*] deſcribed in *Exod.*28. This was the ſumme of Moſes Sermon to the people at this aſſemblie: wherein he taught them both what gifts to bring, and what holy things were to be made for the ſervice of God; as he had beene before commanded, *Exod.*25 &c.

21 Verſe 21. *ſtirred*] or, *lifted him up*, to doe it chearfully; and ſo made him *willing*, as the Chaldee tranſlateth it.

22 Verſe 22. *bracelets*] or, *chaines*, or *hookes*; the Greeke tranſlateth, *ſeals.* Compare this with their fact before, in *Exod.* 32. where they gave their jewels to make an Idol. *offred*] Hebr. *waved*; becauſe they were heaved up and waved, when they were given to the Lord, and is therefore called a *wave-offring*, *Exod.* 38. 24.

24 Verſe 24. *was found*] If there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 *Cor.* 8.12.

25 Verſe 25. *did ſpin*] of the vertuous woman it is ſaid, *She layeth her hands to the ſpindle, and her hands hold the diſtaffe*, *Prov.*31.19. So for the building of Gods ſpirituall Tabernacle, there were women that *laboured in the Goſpel*, *Phil.*4.3. that *laboured much in the Lord*, *Rom.* 16.3.6.12. Contrary were they that *wove hangings* for the grove, 2 *King.*23 7.

Verſe 29. *willing-offring*] or, *voluntary gift.* 29
So ought all things that we give unto God, or for his ſake, be freely given, as every man *purpoſeth in his heart*; *not of griefe, or of neceſſity*; *for God loveth a chearfull giver*, 2 *Cor.*9 7. Compare herewith, the offrings of David, and the Princes and people of Iſrael, towards the building of Gods Temple, which cauſed great joy in men, and thankes unto God, 1 *Chron.* 29.3. 6.9,10.&c.

Verſe 30. *Bezaleel*] of whom ſee *Exod.*31.2 30
&c. He was for Moſes Tabernacle, as Hiram for Solomons Temple, 1 *King.* 7. 13,14. as Paul and the other Apoſtles for the Temple of Chriſts Church, 1 *Cor* 3.10. But the Tabernacle of Chriſts naturall body, was *greater and more perfect*; *not made with hands, that is, not of this building*, *Heb* 9.11. and 10.20. the Workmaſter thereof, was *the holy Ghoſt* himſelfe, *Luke* 1.34.35.

Verſe 31. *Spirit of God*] in Greeke, *a di-* 31
vine Spirit of wiſedome. See *Exod.*31.3.

Verſe 34. *Aholiab*] in Greeke, *Eliab.* See 34
*Exod.*31.6.

Verſe 35. *cunning-workman*] who wrought 35
both ſides alike: whereas the *embroiderer* wrought curiouſly but the one ſide: ſee the notes on *Exod.*26.1. *of the weaver*] which the Chaldee expoundeth *weaving*: underſtanding by the *weaver*, the weavers worke: as elſewhere the Scripture uſeth *Spirits* for the gifts of the Spirit, 1 *Cor.*14.12. 32. *that deviſe*] in Chaldee, *that teach cunning* (or *artificiall*) *workes.* By theſe were figured the varieties of graces, which were aboundantly to be ſeene in the firſt building of Chriſts Church, after that men had received the Spirit of God, by the preaching of the Goſpel from the mouthes of the maſter work-men, the Apoſtles, 1 *Cor.*1.5.7. and 12.4.8,9,10,11. *Gal.*3.2.5. *Acts* 19.4.6.

CHAP.

CHAPTER XXXVI.

1 The offrings are delivered to the workmen. 5 The people bringing more then enough for the worke, are restrained. 8 The making of the embroidered curtaines with Cherubims; 14 The curtaines of Goats haire. 19 The coverings of Rams skinnes and Tachash skinnes. 20 The boards, with their sockets. 31 The bars. 35 The veil. 37 The hanging for the doore.

1 THen did Bezaleel, and Aholiab, and euery wise harted man; they to whom Iehovah gave wisdome & understanding, to know to doe, all the worke *for* the seruice of the Sanctuary: *according* to all, that Iehovah
2 had commanded. And Moses called Bezaleel, and Aholiab; and every wise harted man, in whose heart Iehovah had given wisedome: *even* every-one whose heart stirred him up; to come-neere unto the worke,
3 to doe it. And they tooke from before Moses, all the offring which the sonnes of Israel had brought, for the worke of the service of the Sanctuarie, to make it: and they, brought yet unto him, a willing-offering every morning.
4 And all the wise *men* that made all the worke of the Sanctuary, came; every man from his
5 worke, vvhich they made. And they said vnto Moses, saying; The people bring much: *more* then enough for the service of the worke, which Iehovah cõmanded to make.
6 And Moses commanded; and they caused a voice to passe throughout the campe, saying; Let neither man nor woman, make any-more worke, for the offring of the Sanctuary: and the people were restrained, from bringing. 7
And the worke was enough *for* them, for all the worke to make the same: and to be overplus.

Then made they, *even* every wise hearted among them that did the worke; the Tabernacle, of ten curtaines: *of* fine-linnen twined, and blew, and purple, and scarlet; *with* Cherubims, the worke of a cunning worke-man, made he them. 9
The length of one curtaine, *was* eight and twenty cubits; and the bredth, foure cubits, of one curtaine: one measure, *was* for all the curtaines. 10
And he coupled-together five curtaines, one to another: and five curtaines hee coupled-together, one to another. 11
And he made loops, of blew; upon the edge of the one curtaine, from the selvedge, in the coupling: likewise he made in the utmost edge of the curtaine, in the second coupling.
Fiftie loopes, made he, in the one curtaine; and fifty loopes, made he, in the selveldge of the curtain, which *was* in the second coupling, the loops being one right ouer against another. 12
And he made fiftie taches of gold: and coupled-together the curtaines, one to another, with the taches; and it was one Tabernacle. 13

And he made curtaines of Goates *haire*, for a Tent, over the Tabernacle: eleven curtaines, he made them. 14
The length of one curtaine, *was* thirtie cubits; & foure cubits, the bredth of one curtaine: one measure, *was* for the eleven curtaines. 15
And he coupled- 16

pled-together five curtains, by themſelves: and ſixe curtaines, by themſelves. 17 And he made fifty loopes, on the edge of the *(one)* curtaine, the outmoſt in the coupling: and fifty loops, made he, on the edge of the curtaine, of the ſecond coupling. 18 And he made, fifty taches of braſſe: to couple-together the Tent, for to be one. 19 And he made a covering, for the Tent; *of* Rammes skinnes died-red: and a covering of Tachaſh skinnes above. 20 And hee made boards for the Tabernacle: *of* Shittim wood, ſtanding-up. 21 Ten cubits *was* the length of a board: and a cubit and halfe a cubit, the bredth of one board. 22 Two Tenons, for one board; ſet in order, one againſt another: ſo did he make for all the boards of the Tabernacle. 23 And he made the boards for the Tabernacle: twenty boards for the South ſide, ſouthward. 24 And forty ſockets of ſilver, he made, under the twentie boards: two ſockets under one board, for his two tenons; and two ſockets under another board, for his two tenons. 25 And for the ſecone ſide of the Tabernacle, on the North ſide: he made twentie boards. 26 And their forty ſockets of ſilver: two ſockets, under one board; and two ſockets, under another board. 27 And for the ſides of the Tabernacle, ſea ward: hee made ſixe boards. 28 And two boards made hee, for the corners of the Tabernacle: in the two ſides. 29 And they were equally-joyned beneath; and likewiſe they were perfectly-joyned, at the head of it, unto one ring: ſo did he for them both; for the two corners. 30 And they were eight boards; and their ſockets of ſilver; ſixteene ſockets: two ſockets two ſockets, under one board. 31 And he made barres *of* Shittim wood: five, for the boards of the one ſide of the Tabernacle. 32 And five barres, for the boards of the ſecond ſide of the Tabernacle: and five barres, for the boards of the Tabernacle, for the two-ſides Seaward. 33 And he made the middle barre; to reach, in the midſt of the boards, from end to end. 34 And he overlaid the boards *with* gold, and made their rings, *of* gold, places for the barres: and overlaid the barres *with* gold. 35 And hee made a Veile; *of* blew, and purple, and ſcarlet, and fine-linnen twined: the worke of a cunning-workman, made he it, *with* Cherubims. 36 And he made thereunto, foure pillars of Shittim, and overlaid them *with* gold; their hooks *were of* gold: and he caſt for them, foure ſockets of ſilver. 37 And he made an hanging-veile, for the doore of the Tent; *of* blew, and purple, and ſcarlet, and fine-linnen twined: the work of the embroiderer. 38 And the five pillars of it, and their hookes; and he overlaid their chapiters, and their fillets *with* gold: and their five ſockets *were of* braſſe.

Annota-

Annotations.

1 THen *did*] or, *Then made Bezalcel*, &c. that is, began to doe, or to worke. Some referre this to the end of the former Chapter, and translate, *And Bezaleel shall doe*, &c. which interpretation the Hebrew well beareth. But the Greeke translateth, *And Beſeekel did.*

2 Verſe 2. *And Moſes*] or, *For Moſes had called.* As they had gifts of wiſdome from God, ſo were they alſo to have a calling unto the worke: as Aaron had unto the prieſthood, *Lev.* 8. *Heb* 5. 4.

3 Verſe 3. *they tooke from before Moſes*] ſo the Chaldee alſo tranſlates it: the Greeke, *they received of Moſes.* *every morning*] Hebrew *in the morning in the morning.* So in *verſ.* 4 *man man*, that is, *every man.* This noteth their zeale and diligence: for ſo the *morning* often ſignifieth, *Pſal.* 5 4. and 101. 8. *Eſay* 50. 4. *Ier.* 21. 12.

4 Verſe 4. *wiſe*] that is, *skilfull* men. In this ſenſe Paul uſeth the word *wiſe*, in 1. *Cor.* 3. 10. *from his worke*] or, as the Greeke tranſlateth, *according to his worke*, for ſo the Hebrew phraſe ſometime ſignifieth, as in *Ezek.* 7. 27.

6 Verſe 6. *a voice*] that is, *a proclamation*, The Chaldee ſaith, *a cryer*, and the Greeke, *he cryed* (or *proclaimed*) *make any more worke*] that is, *make ready any more ſtuffe* to worke with. So in the verſe following.

7 Verſe 7. *the worke*] that is, *the ſtuffe* for the worke: as *verſe* 6. *to be overplus*] or, *to remaine over*: that is, *too much.* Thus the people ſhewed their ready obedience unto that part of the Law, which conſiſted in outward ordinances of ſervice, and for the making of a *worldly Sanctuarie*, (as the Apoſtle calleth it, *Heb* 9. 1.) whereas in the former Law, which God had himſelfe ſpoken from heaven, they had ſhewed their headſtrong diſobedience, *Exodus* 32.

Verſe 8. *the Tabernacle*] or, *Habitacle*, ſee the notes on *Exodus* 25. 1, &c. This is firſt made, (though in the commanding of theſe things, the Arke, Table, and Candleſticke were firſt mentioned, *Exod.* 25.) becauſe it was to receive and containe thoſe holy things, which might not ſtand without their Tent or Habitation, 1. *Chron.* 15. 1. and 16. 1. 8

Verſe 9. *cubits*] or, *by the cubit*, which is a foot and a halfe; ſee *Exod.* 26. 2. 9

Verſe 10. *to an other*] Hebrew *to one*, meaning to the fellow of it, called the *ſiſter*, in *Exodus* 26. 3. 10

Verſe 11. *edge*] Hebr. *lip*, ſo *Exod* 26. 4. 11

Verſe 12 *being one right-over*] or, *receiving one to another*: the Greeke hath, *oppoſite one to another*: ſee *Exod.* 26. 5. 12

Verſe 17. one *curtaine*] the word *one* (ſupplied alſo in the Greeke) is expreſſed in *Exodus* 26. 10. 17

Verſe 18 *for to be*] or, *that* it *might be*, the Greek ſaith, *and it was one.* See *Exod.* 26 11. 18

Verſe 20. *boards*] in Greeke, *the pillars of the Tabernacle.* See *Exodus* 26. 15, &c. 20

Verſe 27. *Seaward*, the Greek interpreteth, *the part toward the Sea*, that is, as the Chaldee tranſlateth, *the Weſt*, ſo *Exodus* 26. 22. 27

Verſe 29. *equally joyned*] or, *joyned as two twins*: ſee *Exodus* 26. 24. 29

Verſe 30 *under one*] or, *under every board*; which the Greeke explaineth thus, *two ſockets for one pillar, and two ſockets for another pillar*; and ſo the Hebrew was, in *Exod.* 26. 25. 30

Verſe 32. *of the Tabernacle*] in *Exod.* 26. 27. it is, *of the ſide of the Tabernacle*; and ſo the Greeke here ſaith, *of the backſide of the Tabernacle.* 32

Verſe 35. *cunning workman*] in Greeke, *woven-worke.* It meaneth woven both ſides alike, ſee *Exodus* 26. 31. 35

Verſe 37. *embroiderer*] or, *weaver with tinſel-worke.* See *Exodus* 26. 36. 37

Verſe 38. *their chapiters*] Hebr. *their heads*, or tops. In *Exodus* 26. 37. it was commanded to *overlay them*, having ſpoken of *the pillars.* 38

fillets] or, *hoops*, ſee *Exodus* 27. 10.

CHAPTER XXXVII.

1 The making of the Arke, 6 and the Covering-mercie-ſeat with Cherubims. 10 The Table, with the veſſells thereof. 17 The Candleſticke, with the lamps and inſtruments thereof. 25 The Altar of incenſe. 29 The anointing oile, and ſweet incenſe.

1 AND Bezaleel made the Arke of Shittim wood: two cubits, and a halfe *was* the length thereof, and a cubit and a halfe, the bredth thereof; and a cubit and a halfe, the height
2 thereof. And hee overlaid it *with* pure gold, within and without: and made for it a crowne of gold round
3 about. And hee caſt for it, foure rings of gold, in the foure corners thereof; and two rings, *were* in the one ſide of it; and two rings, in the
4 ſecond ſide of it. And he made bars *of* Shittim wood: & overlaid thē *with*
5 gold. And he put the bars into the rings, by the ſides of the Ark, to bear
6 the Ark. And he made the Covering mercie-ſeat *of* pure gold: two cubits and a halfe *was* the length thereof; and a cubit and a halfe, the bredth
7 thereof. And hee made two Cherubims *of* gold, of beaten-worke, made he them, at the two ends of the
8 Covering-mercie-ſeat. One Cherub, on the end on this *ſide*; and one Cherub on the end on that *ſide*, of the Covering-mercie-ſeat, made he the two Cherubims, on the two ends
9 thereof. And the Cherubims, ſtretched-forth the wings on high; covering with their wings, over the Covering-mercie-ſeat; and their faces *were* one to another: towards the Covering-mercie-ſeat were the faces of the Cherubims.

10 And he made the Table *of* Shittim wood: two cubits *was* the length thereof, and a Cubit the bredth thereof; and a cubit and a halfe the
11 height thereof. And he overlaid it, *with* pure gold, and made thereunto
12 a crown of gold round about. And he made unto it a border of an hand-bredth round-about: and made a crowne of gold, to the border thereof round about. And hee caſt for it
13 foure rings of gold: and put the rings in the foure corners, which
14 *were* on the foure feet thereof. Over againſt the border, were the rings: the places for the barres to beare the
15 Table. And he made the barres *of* Shittim wood, and overlaid them,
16 *with* gold, to beare the Table. And he made the veſſels, which *were* for the Table; the diſhes thereof, and the cups thereof, and the bowles thereof, and the covers which *were* to cover withall, *of* pure gold.

17 And he made the Candleſticke *of* pure gold, of beaten-worke made he the Candleſticke, his ſhaft, and his branch, his bowles, his knops, and
18 his flowres, were of the ſame. And ſix branches comming out of the ſides of it: three branches of the Candleſtick out of the one ſide of it; and three branches of the Candleſticke, out of the ſecond ſide of it.
19 Three bowles made-like-almonds, in

in one branch, a knop and a flowre; and three bowles made-like-almonds, in the other branch, a knop and a flowre: ſo in the ſix branches, 20 that came-out of the cãdleſtick. And in the Candleſtick *were* four bowles: made-like-almonds, his knops, and 21 his flowres. And a knop under two branches of the ſame; and a knop, under two branches of the ſame; and a knop under two branches of the ſame, to the ſix bran- 22 ches that came-out of it. Their knops, and their branches, were of the ſame: all of it, *was* one beaten-worke, *of* pure gold. 23 And he made the ſeven lampes thereof; and the tongs thereof, and the ſnuff-diſhes 24 thereof, *of* pure gold. *Of* a talent of pure gold, made he it: and all the veſſels thereof.

25 And he made the Altar of incenſe, *of* Shittim wood: a Cubit *was* the length therof, and a cubit the bredth thereof, fourſquare: and two cubits the height thereof; the hornes there- 26 of were of the ſame. And he overlaid it *with* pure gold; the roofe thereof, and the walls thereof round-about, and the hornes thereof: and hee made unto it, a crowne of gold, 27 round about. And two rings of gold made he to it, under the crowne thereof, by the two ribbes thereof, upon the two ſides of it, for places for the barres, to beare it withall. 28 And hee made the barres *of* Shittim wood: and overlaid them, *with* 29 gold. And he made the oile of holy anointing; and the pure incenſe, of ſweet-ſpices: the worke of the Apothecarie.

Annotations.

ARKE] or, *Coffer*: whereof ſee *Exodus* 25. 10, &c. 1

Verſe 6. *Covering-mercie-ſeat*] or, *Propitiatorie*. See *Exod.* 25. 17, &c. 6

Verſe 8. *on the end*] or, *out of the end*. So after. 8

Verſe 9 *ſtretched*] Hebrew *were ſtretching*, (or *ſpreading*,) So *Exod.* 25. 20. 9

Verſe 16. *diſhes*] or, *chargers*: ſee the notes on *Exod.* 25. 29. 16

Verſe 17. *beaten worke*] out of one whole peece. See *Exod.* 25. 31, &c 17

Verſe 21. *that came out of it*] namely, *of the Candleſticke*, as *Exod.* 25. 35.

Verſe 25. *of incenſe*] or, *of perfume*, See the notes on *Exod.* 30. 1, &c.

Verſe 26. *roofe*] or, *top*, *Exod.* 30. 3. 26

Verſe 29. *holy anointing*] Hebrew *unction of holineſſe*. See *Exod.* 30. 25. 29

incenſe] in Greeke, *the compoſition*: ſee *Exod.* 30. 34, &c. The recording of theſe particulars by Moſes, as in an Inventorie; is to ſhew both the care which they had to make all things according to the patterne and precepts given on the mount, *Exod.* 25. 10-40. and how God eſteemed the obedience of his ſervants, in that he cauſeth their works to be particularly written in his Regiſter. But chiefly to ſet forth the beauty of Gods Sanctuarie, and furniture thereof, which is worthy all ſerious conſideration, not ſo much for the outward worke, as for the heavenly myſteries of the ſame, *Pſal.* 84. *Heb.* 9.

CHAP. XXXVIII.

1 *The making of the Altar of Burnt-offring,* 3 *with the veſſels thereof.* 8 *The Laver of braſſe, and the foot thereof.* 9 *The Court, and hangings thereof round about.* 20 *The pinnes of the*

the Tabernacle, and Court. 21 *The ſumme of that the people offred, of gold, of ſilver, and of braſſe, and the things that were made of them.*

1 AND he made the Altar of Burnt-offring, *of* Shittim wood: five cubits the length thereof, & five cubits the bredth thereof, foureſquare; and three cubits the height thereof.
2 And he made the hornes of it, upon the foure corners thereof; the hornes of it were of the ſame: and he over-
3 laid it *with* braſſe. And he made all the veſſels of the Altar, the pans, and the ſhovels, and the baſons, the fleſh-hookes, and the firepannes: all the veſſels thereof made hee *of* braſſe.
4 And he made for the Altar, a grate, of net worke, *of* braſſe: under the compaſſe thereof, beneath, unto the
5 midſt of it. And he caſt foure rings, in the foure utmoſt parts, for the
6 grate of braſſe: *to be* places, for the bars. And he made the bars *of* Shittim wood: and overlaid them *with*
7 braſſe. And he put in the bars into the rings, on the ſides of the Altar, to beare it withall: hollow, *with* boards made he it.
8 And he made the Laver of braſſe, and the foot of it of braſſe: of the looking-glaſſes of *the women* aſſembling by-troops, which aſſembled by-troups, *at* the doore of the Tent of the congregation.
9 And hee made the Court, for the Southſide ſouth-ward; the tapeſtrie-hangings of the Court, *were* of fine-linnen twined; an hundred cubits.
10 Their pillars, twentie, and their ſockets twentie, *of* braſſe: the hooks of the pillars and their fillets *of* ſilver.
11 And for the North ſide, an hundred cubits; their pillars twentie, and their ſockets twentie *of* braſſe: the hookes of the pillars, & their fillets *of* ſilver.
12 And on the Sea ſide, tapeſtrie-hangings, *of* fiftie cubits; their pillars ten, and their ſockets ten: the hookes of the pillars, and their fillets *of* ſilver.
13 And on the Eaſt ſide eaſtward, fiftie
14 cubits. The tapeſtrie hangings of fifteene cubits, for the ſide: their pillars three, and their ſockets three.
15 And for the ſecond ſide, on this *hand* and on that, for the gate of the court: tapeſtrie-hangings, *of* fifteene cubits; their pillars three, and their ſockets
16 three. All the tapeſtrie hangings of the Court round-about, *were* of fine-linned twined.
17 And the ſockets for the pillars, *were of* braſſe; the hookes of the pillars, and their fillets *of* ſilver, and the overlaying of their chapiters *of* ſilver: and they *were* filleted with ſilver, all the pillars of the Court.
18 And the hanging-veile *for* the gate of the Court, *was* the worke of the embroiderer, *of* blew, and purple, and ſcarlet, and fine-linnen twined: and twentie cubits *was* the length; and the height in the bredth, five cubits, anſwerable to the tapeſtrie-hangings of the Court.
19 And their pillars *were* foure, and their ſockets foure, *of* braſſe: their hookes *of* ſilver, and the overlaying of their chapiters, and their fillets *of* ſilver.
20 And all the pins of the Tabernacle, and of the Court round-about, *were of* braſſe,

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21 These *are* the counted-things of the Tabernacle, of the tabernacle of teſtimonie as it was counted by the mouth of Moſes, *for* the ſervice of the Levites, by the hand of Ithamar, ſon
22 of Aaron the Prieſt. And Bezaleel, the ſon of Vri, the ſon of Hur, of the tribe of Iudah, made all that Iehovah
23 commanded Moſes. And with him, Aholiab ſon of Ahiſamach, of the tribe of Dan, an engraver and a cunning-workman: and an embroiderer, in blew and in purple, and in
24 ſcarler, and in fine-linnen. All the gold *that was* occupied for the work, in all the worke of the Sanctuarie: even the gold of the offring, *was* nine and twentie talents, and ſeven hundred and thirtie ſhekels, by the
25 ſhekel of the Sanctuarie. And the ſilver, of them *that were* numbred of the congregation, *was* an hundred talents: and a thouſand and ſeven hundred and ſeventie and five ſhekels, by
26 the ſhekel of the Sanctuarie. A Bekah for a poll, halfe a ſhekel, by the ſhekel of the ſanctuary: for every one that paſſed unto them that *were* numbred from twentie yeres old and upward; for ſix hundred thouſand, and three thouſand, & five hundred, and fiftie.
27 And the hundred talents of ſilver, was, to caſt the ſockets of the Sanctuarie, and the ſockets of the veile: an hundred ſockets, of the hundred ta-
28 lents, a talent for a ſocket. And of the thouſand and ſeven hundred and ſeventie and five *ſhekels*: hee made hookes for the pillars: and overlaid their chapiters, and filletted them.
29 And the braſſe of the offring, *was* ſeventie talents, and two thouſand and
30 foure hundred ſhekels. And therewith he made the ſockets *for* the door of the Tent of the congregation, and the altar of braſſe, and the grate of braſſe, which *was* for it: and all the veſſels of the altar. And the ſockets
31 of the Court, round-about, and the ſockets of the gate of the Court: and all the pins of the Tabernacle, and all the pins of the Court, round-about.

Annotations.

1 ALtar] whereof ſee *Exod.* 27.1. &c. *foure-ſquare*,] the Greeke explaineth it, *the altar was fourſquare*. So *Exod.* 27.1. *Ezek.* 43.16.

8 Verſe 8. *Laver*] ſee the notes on *Exod.* 30. 18, &c. *aſſembling-by-troopes*,] or, *warring*, to wit, the Lords ſpirituall warfare and ſervice: as the Chaldee tranſlateth, *which came to pray*; and the Greeke, *which faſted*: and Thargum Ieruſalemy; *which were humbled*. The ſame word is uſed againe in 1. *Sam.* 2. 22. of *women that aſſembled-by-troopes at the deore of the Tabernacle*: that is, *came to pray*, as the Chaldee there alſo ſaith. So *Anna* in the Temple *ſerved* God *with faſtings and praiers night and day*, *Luk.* 2. 37. and Paul ſpeaketh of the deſolate widow, that *truſteth in God, and continueth in ſupplications and praiers night and day*. 1. *Tim.* 5. 5. Accordingly Moſes ſpeaketh of the Leuites that entred in *to warre the warfare*, (that is, to performe the ſervice,) *and to doe the worke in the Tabernacle*, *Numb.* 4.23. And Paul ſaith to Timothie, *that thou by them mighteſt warre a good warfare*, 1. *Tim.* 1. 18. ſo that this phraſe is uſuall, to ſignifie the ſervice of God. Now of the brazen *looking-glaſſes* of theſe religious women, was *the Laver* made: who gave the inſtruments whereby they dreſt their bodies, to make the inſtrument whereby through

faith they might ſanctifie their ſoules. See before, on *Exod.* 30,18,19.

9 Verſe 9. *Court*] whereof, ſee *Exod.* 27 9.

12 Verſe 12. *ſea*] that is, *the weſt*, as the Chaldee expoundeth it, ſee *Gen.* 12. 8.

14 Verſe 14. *the ſide*] that is, *the one ſide*; to wit, *of the Court gate*, as after the text ſheweth. See *Exod.* 27.14.

17 Verſe 17 *chapiters*] or *heads, tops*: ſo after, in *verſe* 19.28. *filletted*] or, *hooped*.

18 Verſe 18. *hanging-veile*] of it, ſee *Exod.* 27. 16.

20 Verſe 20. *pins*] or *nailes, ſtakes*: ſee *Exod.* 27. 19.

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Here beginneth the 23 Section of the Law ſee *Gen.* 6.9. and 28. 10.

21 Verſe 21. *counted things*] that is, the ſumme and particulars of the things about the making of the Tabernacle; which the Greeke tranſlateth *the conſtitution*, (or, *conſtruction*) *of the Tabernacle*. *the mouth*] that is, *the word* as the Chaldee expoundeth it, or *commandement*. *Ithamar*] under his hand, the Levites of Merari, had charge of the boards, bars, pillars, ſockets, pins, coards, &c. about the Tabernacle and Court thereof, *Numb.* 4.29. 33.

24 Verſe 24. *occupied*] Hebr. *made*, in Greeke, *wrought*. *offring*] Hebr. *wave-offring*; as the offring of it, is alſo called *waving*, *Exod* 35. 22. It was likewiſe called an *heave-offring*, *Exod.* 25. 2. what theſe two motions meant, ſee the notes on *Exod.* 29.24.27. *talents*] every *talent* was 120. pound weight; for a talent weighed three thouſand ſhekels, and every ſhekel, 320. graines of Barley; ſee the notes on *Gen.* 20.16. and *Exod.* 25.39. This is confirmed by the ſumme here following, in *verſe* 25,26. for 603550. men, paying every one halfe a ſhekel, it amounted to 100. talents, and 1775. ſhekels.

26 Verſe 26. *Bekah*] this, in the next words, is expounded to be *halfe a ſhekel*; ſee the notes on *Gen.* 24.22. The Greeke tranſlateth it, a *drachme* (or *dram*,) as *a ſhekel* is ſometime turned in Greek *didrachme*, a *double dram*, ſee *Gen.* 20.16. *a poll*] Hebrew *a ſkul*, which the Greeke tranſlateth *head*, uſed for the *perſon* or whole man. So in *Exodus* 16. 16. *old*] Hebrew *ſon of* 20. *yeres*; ſee the notes on *Gen.* 5.32.

CHAP. XXXIX.

1 The making of the garments of miniſtery, and holy garments for the prieſts. 2 The Ephod. 8 The Breſtplate. 10 The ſetting of the twelve precious ſtones, in foure rowes, upon it. 15. The chaines, ouches, and rings of it. 22 The Robe of the Ephod, with the pomgranats, and bells, on the skirts thereof. 27 The Coats, Miter, Bonnets, and Girdle of fine-linnen. 30 The plate of the holy Crowne, tyed to the Miter. 32 All the worke is finiſhed, 33 and brought unto Moſes by the particulars. 43. Moſes vieweth all the worke, and ſeeing it to be done as the Lord had commanded, he bleſſeth them.

AND of the blew, and purple, and ſcarlet, they made the garments of miniſterie, to miniſter in the Holy-*place*: and made the garments of holineſſe, which *were* for Aaron, as Iehovah commanded Moſes. 1

And he made the Ephod *of* gold, 2
of blew, and purple, and ſcarlet, and fine-linnen twined. And they did 3
beat-thin, the plates of gold: and he cut wiers, to work *it* in the blew, and in the purple, and in the ſcarlet, and in the fine-linnen: *with* the work of a cunning-workman: They made 4
ſhoulder-peeces for it, joyning together, at the two edges thereof, it was joyned together. And the curious- 5
girdle of his Ephod, which *was* upon it, was of the ſame, according to the work thereof; *of* gold, *of* blew, & purple, and ſcarlet, and fine-linnen twined, as Iehovah commanded Moſes.

And they wrought Beryll ſtones, 6
incloſed

incloſed, in ouches of gold: engraven, *like* the engravings of a ſignet; with the names of the Sons of Iſrael.
7 And hee put them on the ſhoulders of the Ephod, ſtones of memoriall, for the ſonnes of Iſrael: as Iehovah commanded Moſes.
8 And hee made the Breſtplate, the worke of a cunning-workman, like the worke of the Ephod: *of* gold, *of* blew, and purple, and ſcarlet, and
9 fine-linnen twined. It was foure-ſquare; doubled did they make the Breſtplate; a ſpan the length thereof, and a ſpan the bredth thereof, doubled.
10 And they emboſſed in it, foure rowes of ſtones, a row, a Sardius, a Topaz, and a Smaragd; the firſt
11 row. And the ſecond row, a Chalcedonie, a Saphir, and a Sardonix.
12 And the third row: an Hyacinth, a
13 Chryſopraſe, and an Amethyſt. And the fourth row, a Chryſolite, a Beryll and a Iaſper: incloſed in ouches of
14 gold, in their emboſſments. And the ſtones were with the names of the ſonnes of Iſrael: twelve, according to their names: *like* the engravings of a ſignet, *every*-man with his name, *according* to the twelve
15 tribes. And they made upon the Breſtplate, chaines *at* the end *of* wreathen worke, *of* pure gold.
16 And they made two ouches of gold, and two rings of gold: and put the two rings upon the two ends of the Breſtplate.
17 And they put the two wreathings of gold in the two rings, on the ends of
18 the Breſtplate. And the two ends of the two wreathings, they faſtened on the two ouches: and put them on the ſhoulders of the Ephod, before it.
19 And they made two rings of gold, and put *them* upon the two ends of the Breſtplate, upon the border thereof, which *was* in the ſide of the Ephod, inward.
20 And they made two (*other*) rings of gold, and put them on the two ſhoulders of the Ephod underneath towards the fore-part therof, overagainſt the coupling thereof, above the curious-girdle of the Ephod.
21 And they did binde the Breſtplate, by the rings thereof, unto the rings of the Ephod, with a lace of blew, to bee above the curious-girdle of the Ephod, and *that* the Breſtplate might not be looſed, from the Ephod: as Iehovah commanded Moſes.
22 And hee made the Robe of the Ephod, *of* woven worke: all of blew.
23 And *there was* a hole of the Robe in the midſt thereof, as the hole of an habergeon: *with* a binding for the hole thereof, round about, *that* it ſhould not bee rent.
24 And they made upon the skirts of the Robe, pomgranats, *of* blew, and purple, and ſcarlet: twiſted.
25 And they made bells *of* pure gold: and put the bells betweene the pomgranats, upon the skirts of the Robe, round-about, betweene the pomgranats.
26 A bell and a pomgranate, a bell and a pomgranate; upon the skirts of the Robe, round-about, to miniſter *in*: as Iehovah commanded Moſes.
29 And they made Coats of fine-linnen, *of* woven worke, for Aaron,

28 and for his ſonnes. And a Miter of fine-linnen, and goodly-ornaments, Bonnets of fine-linnen: and linnen
29 breeches *of* fine-linnen twined. And a girdle of fine-linnen twined, and of blew, and purple, and ſcarlet, the worke of the embroiderer: as Iehovah commanded Moſes.
30 And they made the Plate of the crowne of holineſſe, *of* pure gold: and wrote upon it a writing, *like* the ingravings of a ſignet; HOLINES TO
31 IEHOVAH. And they put upon it a lace of blew, to put *it* upon the Miter, on high: as Iehovah commanded Moſes.
32 And all the worke of the Tabernacle of the Tent of the Congregation, was finiſhed: and the ſonnes of Iſrael did; according to all that Iehovah commanded Moſes, ſo did they.
33 And they brought the Tabernacle unto Moſes; the Tent, and all the inſtruments thereof: the taches thereof, the boards thereof, the bars thereof, and the pillars therof, and the ſock-
34 kets thereof. And the covering of Rams skins, died red; and the co-
35 vering of Tachaſh skins: and the veil of the covering. The Arke of the
36 Teſtimonie, and the bars thereof; and the Covering-mercy-ſeat. The
37 Table, and all the veſſels thereof; and the Shew bread. The pure Candleſticke, *with* the lamps thereof, the lamps to be ſet-in-order, and all the veſſels thereof: and the oil, *for* the
38 light. And the Altar of gold; and the oile of anoynting, and the incenſe of ſweet-ſpices: and the hanging-veil, *for* the doore of the Tent.
39 The Altar of braſſe; and the grate of braſſe, which *was* for it; the barres thereof, and all the veſſels thereof: the Laver, and the foot thereof. The
40 tapeſtrie-hangings of the Court, the pillars thereof, and the ſockets thereof; and the hanging-veil for the gate of the Court, the cords thereof, and the pins thereof: and all the veſſels of the ſervice of the Tabernacle, for
41 the Tent of the Congregation. The garments of miniſterie, to miniſter in the Holy-*place*: the garments of holineſſe for Aaron the Prieſt; and the garments of his ſonnes, to mi-
42 niſter-in-the-prieſts-office. According to all that Iehovah commanded Moſes; ſo the ſonnes of Iſrael,
43 made all the worke. And Moſes ſaw all the worke; and behold they had done it; as Iehovah had commanded, ſo had they done: and Moſes bleſſed them.

Annotations.

1 OF *miniſtery*] whereof ſee *Exod.* 31.10. *of holineſſe*] that is, *the holy garments*, ſpecified in *Exod.* 28.

2 Verſe 2. *Ephod*] deſcribed in *Exodus* 28 6. &c.

3 Verſe 3. *beat-thinne*] or, *ſpread-abroad*. *wiers*] or *threds*, of theſe plates. *in the blew*] or, *in the midſt of* (which the Greeke tranſlateth *with*) *the blew*, &c. For the gold thred, was twiſted with the blew, and with every of the other colours, as is noted on *Exodus* 28.6.

Verſe 6

6 Verſe 6. *Beryl*] ſee *Exod.*28.9.

8 Verſe 8. *Breſtplate*] whereof ſee *Exod.* 28. 15.&c.

10 Verſe 10. *Smaragd*] or, *Emrand*: ſee *Exod* 28.17.

22 Verſe 22. *woven worke*] Hebr. *worke of the weaver*; ſee *Exod.*28.31.&c.

24 Verſe 24. *twiſted*] or *twined*: the Greeke addeth, *and byſſe* (that is, *fine linnen*) *twined.* See the notes on *Exod.*28.33.

27 Verſe 27. *coats*] whereof ſee *Exod* 28.40.

28 Verſe 28. *goodly ornaments*] this word is ſometime uſed for the *Bonnets* themſelves, as in *Ezek.*44.18.

30 Verſe 30. *crowne of holineſſe*] that is, *holy crowne*, or *ſeparation*, as both the Hebrew and Greeke ſignifieth: ſee *Exod.*29.6.and 28.36.

32 Verſe 32. *ſo did they*] this hath reſpect unto the charge before given, *Exod.* 25.40. and for this cauſe, the particulars have beene repeated by Moſes, that all might ſee the care which he and the workmen had, to make all things both for matter and forme, according to the patterne and commandement given of God. Such faithfulneſſe alſo was in Chriſt, *Heb.*3.2. and ought to bee in all Chriſtians, concerning Gods heavenly ordinances in his Church, whereof theſe things were a *patterne and ſhadow*, *Heb.*8.5. 1 *Tim.*6.13,14. and 5.21

33 Verſe 33. *bars*] or, *barre*; as in *Exod.* 35.11.

37 Verſe 37. *to be ſet in order*] Hebr. *lamps of ordering*, or, *of diſpoſition*, which the Prieſts were to trim every day: ſee the notes on *Exodus* 27.21. the Greeke tranſlateth, *lampes of burning.*

38 Verſe 38. *of ſweet ſpices*] in Greeke, *of compoſition*, that is, *the compounded incenſe.*

42 Verſe 42. *all the worke*] or, *all the ſervice*; which the Greeke calleth *Preparation*, or *Furniture.*

43 Verſe 43. *ſaw*] or, *viewed*, as hee that was charged with the overſight of this whole work, *Exod.*25.40. *the worke*] in Greeke, *works.*

bleſſed them] that is, as Gods publike miniſter, pronounced a bleſſing from the Lord, upon theſe workmen; ſee *Gen.* 14. 19. Herein Moſes was a figure of Chriſt, who will bleſſe them that faithfully obſerve the Commandements of God, 2 *Tim.*4.7,8. for, who ſo is *a doer of the worke, this man ſhall be bleſſed in his deed*, *Jam.* 1.25. Hereupon the Hebrewes ſay, *Worke is a great thing; for Shecinah* (that is, the *Divine-preſence* or *Majeſtie* of God in Chriſt) *dwelled not in Iſrael, untill they had done the worke; as it is written* (in *Exod*,39.43.) AND MOSES SAVV ALL THE VVORKE, &c. AND MOSES BLESSED THEM. *And how did hee bleſſe them? He ſaid unto them, The Lord vouchſafe that the Divine-preſence* (*Shecinah*) *may dwell in the worke of your hands. And ſo it came to paſſe: as it is ſaid* (in *Exod.* 40.34.) *And the cloud covered the Tent*, &c. *and the glory of the Lord filled the Tabernacle. R. Elias*, in *Reſhith chocmah*, *fol.* 420. a.

CHAPTER XL.

1 *The Lord commandeth the Tabernacle to be reared.* 4 *and things to be ſet in order therein,* 8 *and the Court to be ſet about it.* 9 *The Tabernacle and all the veſſels thereof, the Altar and Laver, to be anointed with oyle.* 12 *Aaron and his ſonnes, to be waſhed, cloathed, anoynted, ſanctified.* 16 *Moſes obeyeth, and reareth up the Tabernacle,* 21 *carrieth in the Arke,* 22 *placeth the Table,* 24 *and the Candleſticke,* 26 *and the golden Altar,* 29 *and the brazen Altar,* 30 *and the Laver,* 33 *and reareth up the Court.* 34 *A cloud covereth the Tabernacle, and Gods glory filleth it.* 38 *The cloud was on the Tabernacle by day, and fire by night continually.*

AND Iehovah ſpake unto Moſes, 1
ſaying: In the day of the firſt 2
moneth, in the firſt of the moneth: thou ſhalt reare-up the Tabernacle, the Tent of the Congregation. And 3
thou ſhalt put there, the Arke of the Teſtimony: and cover the Ark with the veil. And thou ſhalt bring-in 4

the Table, and ſet-in-order the order thereof: and thou ſhalt bring-in the Candleſtick; and cauſe to aſcend, the
5 lamps thereof. And thou ſhalt ſet, the Altar of gold, for the incenſe; before the Arke of the teſtimony: and put the hanging-veil of the doore, to
6 the Tabernacle. And thou ſhalt ſet the Altar of the burnt-offring, before the doore of the Tabernacle of the Tent of the Congregation.
7 And thou ſhalt ſet the Laver, betweene the Tent of the Congregation, and the Altar: and ſhalt put
8 water there. And thou ſhalt ſet the Court, round-about: and put the hanging-veil, *at* the gate of the
9 Court. And thou ſhalt take the oile of anoynting, and anoynt the Tabernacle, and all that *is* therein: and ſhalt ſanctifie it, and all the veſſels thereof, and it ſhall be holy.
10 And thou ſhalt anoynt the Altar of the burnt-offring, and all the veſſels thereof: and ſhalt ſanctifie the Altar, and the Altar ſhall be Holy of holies.
11 And thou ſhalt anoynt the Laver, and the foot thereof: and ſanctifie
12 it. And thou ſhalt bring-neere Aaron and his ſons, unto the doore of the Tent of the Congregation:
13 and waſh them, with water. And thou ſhalt clothe Aaron with the garments of holineſſe: and ſhalt anoynt him, and ſanctifie him, and he ſhall miniſter-in-the-prieſts-office
14 unto me. And thou ſhalt bring-neere, his ſonnes; and clothe them,
15 with coats. And thou ſhalt anoynt them, as thou didſt anoynt their father; and they ſhall miniſter-in-the-prieſts-office unto mee: and their anoynting, ſhall be, to be unto them, for an eternall prieſthood, throughout their generations. And Moſes did, according to all that Iehovah commanded him, ſo did he.
16
17 And it was in the firſt moneth, in the ſecond yeare, in the firſt (*day*) of the moneth: the Tabernacle was reared up.
18 And Moſes reared-vp the Tabernacle; and ſet the ſockets thereof, and ſet-up the boards therof, and put-in the bars thereof: and reared-up the pillars thereof.
19 And he ſpread-abroad the Tent, over the Tabernacle; and put the co[illegible]ring of the Tent, upon it, above: as Iehovah commanded Moſes.
20 And he tooke, and put the Teſtimony into the Arke, and ſet the bars on the Arke: and put the Covering-mercy-ſeat, above, vpon the Arke.
21 And hee brought the Arke into the Tabernacle: and ſet up the veil of the covering; and covered the Arke of the Teſtimony: as Iehovah commanded Moſes.
22 And he put the Table in the Tent of the Congregation; upon the ſide of the Tabernacle, Northward: without the veil.
23 And he ſet-in-order upon it, the order of bread, before Iehovah: as Iehovah commanded Moſes.
24 And he put the Candleſticke in the Tent of the congregation; over-againſt the Table: on the ſide of the Tabernacle, Southward.
25 And he cauſed the lamps to aſcend before Iehovah:

hovah: as Iehovah commanded Moſes.

26 And he put the Altar of gold, in the Tent of the congregation: before
27 the veil. And he burned thereon, incenſe of ſweet-ſpices: as Iehovah commanded Moſes.

28 And he ſet-up the hanging-veil
29 of the doore, of the Tabernacle. And the Altar of the burnt-offring, he put *at* the doore of the Tabernacle of the Tent of the congregation: and offred upon it, the burnt offring, and the meat-offring; as Iehovah commanded Moſes.

30 And he ſet the Laver, betweene the Tent of the congregation, and the Altar: and put water there, to
31 waſh. And Moſes, and Aaron, and his ſonnes, waſhed thereat, their
32 hands and their feet. When they went into the Tent of the Congregation, and when they came neere unto the Altar, they waſhed: as Iehovah commanded Moſes.

33 And he reared-up the Court; round-about the Tabernacle, and the Altar, and ſet up the hanging veil, *at* the gate of the Court: and Moſes finiſhed the worke.

34 And the cloud covered the Tent of the Congregation, and the glory of Iehovah, filled the Tabernacle.
35 And Moſes was not able to enter into the Tent of the congregation; becauſe the cloud dwelt upon it: and the glory of Iehovah, filled the Ta-
36 bernacle. And when the cloud was taken-up, from over the Tabernacle; the ſonnes of Iſrael journeyed in all their iourneyes. But if the
37 cloud were not taken-up: then they journeyed not, till the day *that* it was taken-up. For the cloud of Iehovah *was* upon the Tabernacle by day;
38 and fire was on it by night: in the eies of all the houſe of Iſrael, in all their journeyes.

Annotations.

IN *the day*] to wit, *the firſt day*: ſo the Greek explaines it, *In the firſt day of the firſt moneth, in the new Moone.* Among the Iewes, the *moneths of the yeare*, were *the moneths of the Moone*: as their yeares, were *the yeares of the Sunne*: *Maimony* in treat. of *Sanctifying the new Moone*, *Chap.* 1. And all new Moones, (or firſt dayes of the Moneths,) were ſolemne feaſts unto Iſrael, *Numb.* 28. 11. 14. *Pſal.* 81. 3 This (which was the firſt moneth of the ſecond yeare, after their comming out of Ægypt) was ſolemnized the firſt day, by the rearing up of the Tabernacle, here deſcribed, which being done, *the Princes of Iſrael*, brought offings of *wagons and oxen* for the ſervice of the Tabernacle; and other offrings for the dedicating of the Altar, which ſolemnity dured twelve dayes, *Numb.* 7. On the *fourteenth day of this moneth*, the Iſraelites kept the feaſt of the Paſſover in the wilderneſſe, *Numb.* 9. 1, 2, 3. The new Moone following, which was on *the firſt* day *of the ſecond moneth*, the Iſraelites were numbred, and their Tents ſet in order foureſquare, round about the Tabernacle, *Numb* 1. 1, 2. &c. and 2. 2, 3. &c. and all uncleane perſons, were put out of the Campe, *Numb.* 5. 2, 3, 4. On the twentieth day of that moneth, the Cloud removing, the Tabernacle now reared up, was then taken downe againe, and the Iſraelites tooke their iourneyes out of the wilderneſſe of Sinai, *Numb.* 10. 11. In the meane ſpace, God by voyce out of the moſt holy of the Tabernacle, taught Moſes and Iſrael all thoſe Lawes, for ſacrificing, cleanſing, and other religious duties, which are written in 2

in the whole booke of *Leviticus*, and the nine first Chapters of *Numbers*, *Levit.* 1. 1. &c. *Numb.* 1. 1. &c. *of the congregation*] or, *of the meeting*: where God met with his people, *Exodus* 25. 22. and 30. 36. Elsewhere it is named *the Tent of the Testimony* (or *Tabernacle of witnesse*) *Numbers* 9. 15. and 17. 7. 8. so in the new Testament, *Acts* 7. 44. *Revelation* 15. 5. because the Tables of Testimony were kept in the Arke therein, *Exodus* 25. 16. and so the Greeke translateth it in this place.

3 Verse 3. *cover the Arke*] that is, hide it from the eyes of men, by hanging the veil before it: which parted the most holy place from the holy. Hereupon it is called the *covering veil*, *Numb.* 4. 5. The mystery of this veil is noted on *Exodus* 26. 33.

4 Verse 4. *the order*] or *the disposition* thereof, that is, *the shew bread*; which was weekely to be set in two rowes upon it: see *Exodus* 25. 30. The Greeke translateth, *shalt propose the proposition*, meaning the Bread of proposition, or shew bread; so called in *Mat.* 12. 4. *cause to ascend*] that is, *to burne*; or, *shalt light*: see *Exodus* 25. 37. and 27. 20.

5 Verse 5. *set*] Hebr. *shalt give*, which is used for *setting*, *placing*, *disposing*, &c. often in this Chapter, and elsewhere: see *Genesis* 1. 17. *hanging-veil*] or *covering-veil*: which hindred the people from entring or seeing into the holy place; see *Exod.* 26. 36.

6 Verse 6. *Tabernacle of the Tent*] so called because the Tabernacle was over-spread, and covered with the Tent, as *verse* 19. and *Exod.* 26. 7. and so it was an over-spread and covered Tabernacle, signifying Gods Church by his providence covered and protected. A like phrase is in *Rev.* 15. 5. *the Temple of the Tent of the testimony in heaven was opened.* For Moses *Tabernacle* is also called a *Temple* (or *Palace*:) as 1 *Samuel* 1. 9. and 3. 3. *Psalme* 27. 4. and 138. 2.

7 Verse 7. *there*] that is, *therein*, as the Greek translateth *in it*; so *verse* 30. See *Exodus* 30. 18.

8 Verse 8. *hanging-veil*] or, *covering*: see *Exod.* 27. 16.

9 Verse 9. *oile*] whereof see *Exod.* 30. 23, &c. *Levit.* 8. 10. *Numb.* 7. 1. *holy*] Heb. *holinesse*.

Verse 10. *holy of holies*] Hebr. *holinesse of holinesses*, that is, *most holy*; as that which hallowed the sacrifices: see *Exod.* 29. 37. 10

Verse 15. *eternall priesthood*] so that their children after them should not need to bee anoynted, but administer by reason of this first unction of their fathers: onely the high Priests were anoynted in the generations following, *Lev.* 4. 3. See the notes on *Exod.* 30. 33. 15

Verse 17. *second yeare*] to wit, *after they were come out of Egypt*; as the Greeke version here addeth for explanation: and as Moses speaketh in *Numb.* 9. 1. *first of the moneth*] that is, *the first day* of it: as the *first of the feast*, *Matth.* 26. 17. is expounded, the *first day of the feast*, *Marke* 14. 12. The Greek saith, *in the new Moone*: see the annotations on *verse* 2. 17

Verse 18. *the Tabernacle*] a visible signe of Gods presence, dwelling with, and governing his Church in Christ, *Leviticus* 26. 11. *Ezekiel* 3. 27. 28. as it is said, *I heard a great voice out of heaven, saying; Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe will be with them*, &c. *Revel.* 21. 3. *set*] or *fastned*: Hebrew, *gave*; which is used for a firme setting or stablishing, as is noted on *Genesis* 1. 17. This setting of the *sockets*, with the *boards*, *barres* and *pillars*, signified the stability of the Church, and members thereof, grounded and stablished by faith in Christ, *Esay* 33. 20. and 14 32. 1 *Tim.* 3. 15. 18

Verse 19. *the Tent*] in Greeke, *the curtaines*: which were of two sorts, some of white, blew, purple, and scarlet, cunningly wrought with Cherubims, and coupled together: others, of Goates haire, *Exodus* 26. 1. 7. *the covering*] both that of Rams skinnes, and the other of Tachash skinnes, *Exodus* 26. 14. This Tent and covering, shadowed the heavenly graces wherewith Christ and his Church in him are adorned, their uniting together by the Spirit, through faith and love; 19

love, and their ſafe protection: though theſe things veiled and obſcure. See the notes on *Exod.* 26.

20 Verſ. 20. *the Teſtimonie*] the two tables of Gods Law, *Exodus* 25. 16. *Covering-mercie-ſeat*] a figure of Chriſt, in whoſe heart was Gods Law; by whom our tranſgreſſions of the Law are covered, and the word of grace from God commeth unto us: ſee *Exodus* 25. 17.

21 Verſ. 21. *covered the Arke*] hid it with the veile hanged before it. A figure of Chriſts fleſh, veiling the divine things in him, till he entred through it into the holy heavens, and opened a way for his Church thereinto, *Heb.* 10. 19, 20. *Rev.* 11. 19.

23 Verſ. 23. *the order of bread*] that is, the bread ſet in order, called in Greeke, *the bread of propoſition*, and ſo in *Matth.* 12. 4. but Paul nameth it *the propoſition of bread*, *Heb.* 9. 2. which we call *Shew-bread*: twelve cakes repreſenting the twelve tribes, that is, all beleevers, preſented pure unto God in Chriſt: ſee *Exod.* 25. 30.

24 Verſ. 24. *the Candleſticke*] a figure of the Law, which giveth light to his people ſtanding before God in his ſanctuary, *Pſalme* 119. 105. See the notes on *Exodus* 25. 31, &c.

25 Verſ. 25. *to aſcend*] that is, to burne and ſhine, as *verſe* 4. repreſenting the ſeven Spirits of Chriſt, whereby (through the oile of his grace) his Word ſhineth unto his Church, *Rev.* 4. 5.

26 Verſ. 26. *Altar of gold*] figuring Chriſts mediation for his Church, whereby they and their praiers are preſented as ſweet odours unto God. See the notes on *Exodus* 30. Theſe all being in the moſt holy and holy places, hidden with veiles from the eies of the people, ſignified the obſcuritie of the heavenly myſteries of the Goſpell, before the veile of Chriſts fleſh was rent, and the treaſures of his grace more fully opened, *Heb.* 10. 1. *Rom.* 16. 25, 26. *Epheſ.* 3. 5.

29 Verſ. 29. *the Altar of burnt offring*] the brazen Altar, ſtanding in the open Court, for all to ſee: whereupon the daily ſacrifices (figuring Chriſts death and ſufferings) were burned: to leade the Church unto the expectation of his body to be offred for us, and our bodies by him unto God, *Heb.* 10. 5, 6, 7. *Rom.* 12. 1.

Verſ. 30. *The Laver*] a figure of the ſanctification of the Church, waſhed from their ſinnes by the bloud of Chriſt; that they may come neere unto God, *Hebr.* 10. 22. *Rev.* 1. 5, 6. *Tit.* 3. 5. 30

Verſ. 33. *the Court*] an holy incloſure, for the Church to be kept in pure, when they came to appeare before God. And heere was the finiſhing of the worke of the Sanctuarie: about which thus erected, firſt the tribe of Levi, *Numbers* 1. 50. and behinde them, the other tribes of Iſrael pitched their Tents in holy order appointed of God, in a foure-ſquare forme, (*Numbers* 2.) ſuch as is the forme of the heavenly Ieruſalem, *Revelat.* 21. 16. which Tents were alſo holy, and might have no uncleane perſon within them, *Numbers* 5. 2. (as nothing that defileth, may be in the new Ieruſalem, the Church of Chriſt, *Revel.* 21. 27.) and unto which Tents or Campe, the earthly Ieruſalem, (*the holy citie*, *Nehemiah* 11. 1.) was anſwerable. For ſome open uncleane, might not be in the Campe, or Citie: others though in the Campe, might not come into the Lords Court: and of thoſe in his Court, none entred into the Sanctuarie but the Prieſts: and of them, none into the moſt holy of the Sanctuarie, but the high Prieſt, once in the yeere, *Hebrewes* 9. 6, 7. becauſe *holineſſe becommeth the Houſe* of the Lord, *for ever*, *Pſalme* 93. 5. and the neerer they come unto him, the more they ought for to be ſanctified, *Leviticus* 19. 2, 3. and 16. 2, 3, &c. So after that Iſrael came into Canaan, and had there a Temple; they had degrees of holy places: both of them are deſcribed by the Hebrewes thus: *Three Camps were in the wilderneſſe; the Campe of Iſrael*, [*which was in foure Camps*, *Numbers* 2.] *the Campe of Levi*, [*Numbers* 1. 50.] *and the Campe of the Divine majeſtie*; *which was from the doore of the Court of the Tabernacle of the congregation, and forward.*

And answerable unto them, in the ages following, from the gates of Ierusalem, unto the mountaine of the Temple, was as the Campe of Israel: and from the gates of the mountaine of the Temple, unto the doore of the Court, (which was the gate of Nicanor,) was as the Campe of Levi: and from the doore of the Court and forward, was the Campe of Gods majestie. *Maimony* in *Beth habchirah*, *Chap.* 7. *Sect.* 11. Other like differences of holinesse of places they also observe: which are to be mentioned otherwhere.

34 Vers. 34. *the cloud*] a testimony of Gods presence and approbation, who thus tooke, (as it were) possession of the Tabernacle, to dwell therein amongst his people; but with an hiding of his glory and power. So when Solomon had builded the Temple, *the cloud filled the house*; then spake Solomon; *The* LORD *said, that hee would dwell in the thicke darknesse*, 1 *Kings* 8. 10. 12. But when Gods presence was with displeasure for the sinnes of the people, it was signified by a *smoake* filling the Temple, *Esay* 6. 4. *Revelations* 15. 8. for *smoake* was a signe of anger, *Psalme* 18. 9. *Esay* 14. 31. *glorie*] a signe of Gods glorious presence, who now came to dwell there, as hee had promised, *Exodus* 25. 8. So in 2 *Chronicles* 5. 14. and *Ezekiel* 43. 4, 5. where it is opened by God himselfe thus; *Sonne of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sonnes of Israel for ever*, &c. *Ezekiel* 43. 7. So the holy Ierusalem, hath *the glory of God*, *Revelations* 21. 11.

35 Vers. 35. *dwelt*] that is, *abode* or *continued*; and as the Greeke translateth, *overshadowed* it. And in that Moses could not now goe into the Tent, nor the Priests into the Temple, 2 *Chronicles* 5. 14. and 7. 2. it sheweth the weaknesse and unworthinesse of all flesh, to come into the presence of God: who therefore gave a Law, that the high Priest himselfe, should not at all times come into the holy place within the veile, &c. that he died not; because God would *appeare in the cloud, upon the Mercie-seat*, *Levit.* 16. 2.

Vers. 36. *journeyed in all their journeys*] and in the place where the cloud abode, there the sonnes of Israel pitched their tents. All the daies that the cloud dwelled upon the Tabernacle, (whether it were a day or two daies, or a moneth, or a yeere) they rested in the tents, and journeyed not; when the cloud was taken up, whether it were by day or by night, then they journied. At the mouth of the Lord they pitched their tents, and at the mouth of the Lord they journeyed; they kept the charge (or watch) of the Lord, *Numb.* 9. 17-23. This token of Gods guidance and protection of his people, continued with Israel whiles they travelled in the wilderness: which grace, the generations following, remembred to the praise of God, *Nehem.* 9. 19. *Psal.* 78. 14. and 105. 39. 36

Vers. 38. *the cloud of Iehovah*] which in *Thargum Ierusalemy* is called *the cloud of the glorie of Shecinah* (the *Divine presence*) *of the Lord*. *and fire*] *At evening, there was upon the Tabernacle as it were the appearance of fire untill the morning: so it was alway; the cloud covered it* (by day) *and the appearance of fire by night*, *Numbers* 9. 15, 16. Hereby was figured the guidance and protection of the Church by Christ under the Gospell; whereof it is written, *The Lord will create upon every dwelling place of mount Sion, and upon her assemblies, a Cloud and smoake by day, and the shining of a flaming fire by night: for upon all the glorie shall be a defence*, *Esay* 4. 5. 38

The number of the Sections (or Lectures) in Exodus, are eleven: the verses 1209. The middest is at *Exodus* 22. 28.

* * *

Remember the Law of Moſes my ſervant, which I commanded him in Horeb, for all Iſrael; *with* the Statutes, and Iudgements, *Malac.* 4.4.

By the Law, is the knowledge of Sinne, *Rom.* 3.20.

The Law worketh wrath; for where no Law is, there is no tranſgreſſion, *Romans* 4.15.

By the workes of the Law ſhall no fleſh be juſtified, *Gal.* 2.16.

The Law was our Schoolemaſter *(to bring us)* unto Chriſt, *Gal.* 3.24.

Chriſt is the end of the Law, for righteouſneſſe to every one that beleeveth, *Romans* 10.4.